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A GREAT BUDDHIST MONK

VEN. BHIKKHU SIRI DEVAMITTA DHAMMAPALA

A SHORT SKETCH OF HIS LIFE AND WORK

The passing away of the venerable Bhikkhu Siri Devamitta Dhammapala has left an irreparable void in the Buddhist world born of middle class parentage of easy circumstances the young Hewavita Dhammapala received good English education in Ceylon and was appointed to a Government post, writes Mr. N. N Ghosh in the "Leader". But feeling a call for a higher mission in life he resigned his post and devoted himself to the service of Buddhism. He studied the Tripitakas in Ceylonese and Pali, took the vow of poverty and celibacy, and prepared himself in other ways to fulfil the mission he felt called upon to undertake. And what was that mission? It was to resuscitate the religion of the Buddha in the land of his birth. While quite a young man and before he had left for India he travelled from one end of Ceylon to the other rousing the villagers to a sense of their duty towards their religion and country. The young missionary landed in India and paid a visit to the most sacred spot of the Buddhists—Buddhagaya in January, 1891. The great Mahabodhi Temple which had been repaired by the Government of India had just a few months back been handed over to a Hindu Mahant Hem Narayan Gir. The young Dhammapala was disappointed and pledged his life to rescue the holy place and to bring back Buddhism in the land of its birth. From 1891 till his death the great Buddhist monk's life had been one of long struggle against adverse circumstances and continued success in the spread of the *Dhamma* in India and abroad. What Asoka had given to Ceylon, Dhammapala attempted to give back to India, though with less success, as the circumstances now are different and the difficulties too many.

And yet the record of work of the late Bhikkhu is none the less brilliant and he should easily rank with the greatest *arhants*, past and present. He founded the Mahabodhi Society in May 1891 and started the Mahabodhi Journal the same year, which brought him into touch which the greatest of intellectuals of the time and paved his way to his world-wide fame. He attended the Parliament of Religions at Chicago in 1893 and on his way back converted Mrs. Mary E. Foster of Honolulu to Buddhism. This was a significant event. For since that time the rich Mrs. Foster who chose to be the foster parent of the late Dhammapala helped him liberally with money. The buildings of the famous Sri Dharmarajika Vihara and the residence attached there to at College Square, Calcutta, the restoration of the Mulgandhakuti Vihara, a triumph of Buddhist architectural skill, the residential buildings for the monks and Brahmacharis, the library building and the school buildings at Sarnath, have been rendered possible on account of the fund liberally supplied by Mrs. Foster. After more than a thousand years of neglect and desertion Sarnath which had been reduced into a heap of ruins through the destructive influence of time, is again humming with life of pious Buddhists engaged as of old in the practice of Saddharma. Again, as of old, pilgrims from China, Japan, Ceylon and Burma, flock to this place to acquire religious merit. If for nothing else at least for the restoration of the ancient glory of the Holy Isipatana Sarnath, where the Lord Buddha had delivered the famous Dhammachakkapavattana-Sutta and set the 'wheel of law' in motion the late Dhammapala should live eternally in the memory of posterity. Four times he went round the world carrying the message of Buddhism. In England he started the British Maha Bodhi Society and sent two historic missions to convert the West.

These are but a few facts of his life. He undertook to write his biography. We do not know if he has been able to finish it. If published it will certainly be as interesting and complete record of the rise and spread of the Dhamma during the last 50 years, for its history is intimately connected with his life. He was undoubtedly the greatest figure in the Buddhist renaissance movement in India, and his life story of hardships endured, obstacles met battles fought and achievements made will fill a long and important chapter in the religious history of the land. It is a sad commentary on the ways of the Unknown that the late Dhammapala should follow his 'foster' mother to the other world within a year, who has done more than any other person to help him in his mission. A Bramachari throughout life and having earned and obtained ordination as a Bhikkhu a few months back, the great and pious monk chose the holy spot of Sarnath to pass away and to quote his own words, 'to be born again in a Brahman family of Benares' to complete his mission.

Parson: "Well Mose, how is your better-half this morning?"

Mose: "She's battah, thanks, suh, but yo sho' is carcless wif yo' fractions."

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THE INDIAN SOCIAL REFORMER ON THE POONA PACT

SUPPORT TO DR. AMBEDKAR

POONA PACT HAD LOOSE JOINTS

The Poona Pact for the representation of the depressed classes in the Legislative Councils, negotiated as it was in circumstances of extreme urgency, had obvious loose joints. In order to avoid separate electorates which the Prime Minister had recommended in his Award, it was proposed in the Pact that four candidates from these classes should be selected at a preliminary or primary election by voters of these classes, who alone would be entitled to stand as candidates in the subsequent general election. It was pointed out in these columns at the time that this involved some serious drawbacks from the point of view of the depressed classes. One was that they would have to find at least four candidates for every constituency while it was doubtful if they could in their present backward state find enough men to fill all the seats assigned to them. Next there is the question of expense. Each of the candidates will have to find his deposit and even if this be excused in their case, he will have to incur some expense in canvassing at the primary election. Canvassing among a backward class is bound to be more arduous and expensive than among advanced sections who can be approached through the printing press. Last and most serious of all, there is the certainty of the primary elections becoming a source of discord and permanent disruption in the community in each village. Dr. Ambedkar who negotiated the Pact with Mahatma Gandhi, has now realised that the Pact needs revision in respect of primary elections. He lays stress on the expenses which will be a burden on the small resources of the antyaja communities and has decided to request the British Government to eliminate the primary elections from the Pact which they have incorporated in their Award in place of separate electorates, and to adopt a provision that no candidate standing for the depressed classes seats in the general constituency should be declared duly elected, unless he secures at least 25 per cent of the votes of voters belonging to these classes. We think that this is a decided improvement on the plan of primary elections both in the interests of the depressed classes and the Hindu community as a whole. Incidentally, though we are not quite clear on the position, the proposal may to some extent reconcile Bengal Hindus to the rough and ready provisions of the Poona Pact which ignored the special features of Hindu society in Bengal. The proposal has received a fair amount of support in the Indian press. Mahatma Gandhi, however, is reported to have rejected it.

Billy, out with his mother, had been exasperating. He wanted eveything he saw in the shop windows.

At length his mother exclaimed: "Billy, are you sure you wouldn't like the moon as well?"

Billy looked up at the half moon and said with disgust; "No, it's broken."

FOR A QUIET CORNER

LIFE'S GREAT HIGHWAY

TRAFFIC HOLD-UPS

EVERYTHING MOVES ON AT LAST

Thirty years ago, those of us who knew London's "central roar" saw at least one traffic jam every day. I have seen a line of horse-drawn vehicles stretch right across London Bridge and beyond, and another stuck at right angles to it. It would take about fifteen or twenty minutes to get things sorted out.

The control of street traffic has improved out of all knowledge since then. The officer on point duty puts up a white-gloved hand, and produces what looks like a traffic block, but, in reality, is nothing of the sort. It is only a regulated pause. It is a stop-page which assists progress.

Presently the officer makes an encouraging gesture with the same commanding hand, and the long line of motor vehicles moves on, at first slowly, then with increasing speed, until it has all passed on, writes the Editor of "Answers."

We are even beginning to mechanise point-control now, as we are mechanising almost everything, and the green, red, and golden lights at busy crossings, with their "stop" and "go" signals, serve the purpose of many outstretched arms and many walk to and fro from point to point.

Yet with all this street organisation, the traffic problem of our big cities is not entirely solved, and perhaps never will be—even when we all take to the air! In spite of tubes, which carry millions like moles along subterranean tunnels a hundred feet below the streets, railways which carry goods above and below them, and many other devices, jams still occur.

I was in one myself the other morning. It was foggy, and the traffic suddenly seemed to lose its mobility. No one knew why. I learned later that there had been a breakdown right in the middle of the cross-roads, and so the whole complex arrangements for smooth running had ceased to function.

Yet, after long delay, much grumbling and impatience, the tide of traffic began to flow once more, and those who had dismounted from the buses and elected to walk found themselves overtaken by the vehicles they had abandoned.

As I walked towards my office, I thought how like life—or, at least, certain phases of it, the present one among them—a traffic jam is. For a long time everything seems to go as if by clockwork. We all seem to be getting to our destination smoothly and pleasantly. Vain hope! Something, somewhere, suddenly goes wrong; the whole business of life slows down and then stops. Where everything seemed all right, nothing is right any more. Where everything moved as to the beat of music, everything is discordant and chaotic and uncertain.

The whole world is held up by a traffic jam to day. The signals "stop" and "go" seem out of order. At any rate, the "stop" signal remains indefinitely, unchangeably showing its menacing red light. The authorities are at their wits' end. They run hither and thither giving orders and counter-orders, getting into each other's way, and utterly failing to get things on the move again.

You must have had similar experiences in your own individual life. I know it has happened to me. The traffic of daily life was moving in orderly sequence. All seemed well. And then fate, or chance, or fortune, or providence—call it what you will—put up a hand, or the red signal 'Stop" suddenly appeared, or some wholly unforeseen accident occurred, and the orderly progress ceased. For a time, to change the figure, "all the voyage of your life" seemed "bound in shallows and in miseries."

Yes, only "seemed." Mark that. My experience of life's traffic jams, where they were personal—and I see no reason why my experience should not be fairly representative—is that they dissolve. The arm goes down; the red light changes to green and life resumes its even and continuous flow.

I believe this is true of all life's traffic jams, personal, communal, national, universal. They have all happened before; they will all happen again. They occur in a great city; in a great industry; in the world at large.

I am not old enough to remember what is called the Cotton Famine in Lancashire, but I have met many who lived through it. A whole county was dependent upon a single vast industry. It was exceedingly prosperous. There seemed no reason why its prosperity should not continue and increase. But suddenly came the American Civil War. Lancashire drew all its raw material from the Southern States and the Northerners cut off the supply.

Millions of lives were affected by that traffic jam. People who had been rich became comparatively poor. People who had been comfortably off became poor. People who had been poor were wholly dependent upon charity.

Then, just as suddenly, the red light turned to green, the traffic restarted and increased in momentum, and presently an era of greater prosperity than ever before had dawned.

History repeats itself both in national and personal affairs. The traffic block dissolves, "the old order changeth, yielding place to new." The uplifted hand, which checked, beckons us on, and life returns to normal. Impatience will not help, neither will indifference, but courage and high hope will bring us through.

GEMS OF WISDOM

(BY MR. P. V. SESHAGIRI RAO)

No man is so foolish but may give another good counsel sometimes: and no man is so wise but may easily err if he will take no other's counsel but his own:—Ben Johnson.

* * *

Our riches may be taken away by misfortune, our reputation by malice, our spirits by calamity, our health by disease, but our actions must follow us beyond the grave:—Colton.

* * *

How excellently composed is that mind which shows piercing wit quite void of ostentation, high-erected thoughts seated in a heart of courtesy, and eloquence as sweet in the uttering as slow to come to the uttering; and a behaviour so noble as gives beauty to pomp and majesty to adversity:—Sir P. Sydney.

* * *

Without books God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in cimmerion darkness:—Milton.

* * *

Money is not needful, power is not needful, fame is not needful, liberty is not needful, even health is not the thing needful, but character alone is that which can truly save us, and if we are not saved in this sense, we must certainly be damned:—John Stuart Mill.

* * *

Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up, doth not behaveth itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things:—Bible.

* * *

To suppress the mutiny of the passions, to silence the clamours of lust, avarice and ambition, to moderate the vehemence of desire, to check the repinings of sorrow, to disperse the gloom of despondency, requires a degree of Moral Courage that is not so often possessed as it is needed:—Weaver.

* * *

The blossoms of our spring, the pride of our summer, will fade into decay; and the pulse that now beats high with virtuous or with vicious desire will gradually sink and then must stop for ever. The mightiest pageantry of life will pass, the loudest notes of triumph or of conquest will be silent in the grave, the wicked wherever active, "will cease from troubling," and the weary wherever suffering "will be at rest":—Archibald Alison.

* * *

Not to be unduly elated in good fortune, nor unduly depressed in bad, to bear the inevitable with dignity, to do the right and rejoice in the beautiful, to love life and not be afraid of death, and to believe steadfastly in God and a better future, is at once living and robbing death of its bitterness:—Streckfuss.

* * *

Economy may be styled the daughter of Prudence, the sister of Temperance, and the mother of Liberty:—Smiles.

* * *

Education is a companion that no misfortune can depress, no clime destroy, no enemy alienate, no despotism enslave; at home a friend, abroad an introduction, in society an ornament, in solitude a solace:—Oleridge.

* * *

Eloquence is the Queen of the world. Over every great movement the orator has been the presiding genius. It is he who has inflamed patriotic feeling, kindled genuine enthusiasm, determined the abolition of abuses, influenced the adoption of sound policy, awakened religious conviction, kindled—too often—scorn and hatred, roused the the demon of strife, and what is a harder matter, laid it again.

* * *

Nothing is so contagious as enthusiasm, it is the real allegory of the tale of Orpheus, it moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no Victories without it:—B. Lytton.

* * *

Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, and the perpetual tormentor of virtue:—Socrates.

* * *

In enjoying life there is the fear of disease, in high birth of the loss of dignity, in wealth from the king; in honour of humiliation; in power from an enemy; in beauty of old age; in learning of an opponent; in accomplishments from the malicious; in embodiment of death; of men every thing in the world is fraught with fear; dispassion only is free from fear:—Gita.

* * *

I call that mind free which sets no bounds to its love, which is not imprisoned in itself or in a sect, which recognises in all human beings the image of God and the rights of His children . . . which conquers pride, anger and sloth and offers itself up a willing victim to the cause of mankind:—Channing.

* * *

Who is not ready to acknowledge that friendship is the delight of youth, the pillar of age, the bloom of prosperity, the charm of solitude, the solace of adversity, the best benefactor and comforter in this vale of tears?—Platto.

* * *

Where there is faith there is love, where there is love there is peace, where there is peace there is blessing, where there is blessing there is God, where there is God there is no need.

* * *

God is the mind of man, the soul of all; more moving than motion, more stable than rest; fairer than beauty, and stronger than strength:—Thes. Parker.

* * *

When we think of the eternity of goodness and its conquest the soul exults, even the blood Stris with Joy. Life puts on its noble aspect. Things seem worth the doing, thoughts worth thinking, endeavours worth perseverance, temptations worth resisting, trials worth the toil of conquering them, life—even the commonest—worth living nobly to the end:—Stopford Brooke.

* * *

To get good is animal, to do good is human, to be good is divine.

* * *

The best thing to give to your enemy is forgiveness, to an opponent, tolerance, to a friend, your heart, to your child, a good example, to your father, deference, to your mother, conduct that will make her proud of you, to your own, self-respect, to all men, charity.

* * *

The greatest man is only he who chooses the Right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, and whose reliance on truth, on virtue and on God is most unfaltering:—Channing.

* * *

Once let men thoroughly believe that they are the work and sport of chance; that no Superior Intelligence concerns itself with human affairs; that all their improvements perish for ever at death; that the weak have no guardian, and the injured no avenger; that there is no recompense for sacrifices to uprightness and the public good; that an oath is unheard in heaven; that secret crimes have no witness but the perpetrator; that human existence has no purpose and human virtue no unfailing friend; that this brief life is everything to us and death is total, everlasting existence—once let men thoroughly abandon religion, and who can conceive or describe the extent of the desolation which would follow:—Channing.

* * *

Nothing is clearer than the most towering genius, the most determined ambition, the most untiring perseverance, must be all unavailing in the struggle for life's great objects without health:—Weaver.

* * *

A good leg will fall; a straight back will stoop; a black beard will turn white; a curled plate will grow bald; a fair face will wither; a full eye will wax hollow; but a good heart is the sun and the moon; or rather the sun and not the moon; for it shines bright and never changes but keeps his course truly.

* * *

Those who serve the cause of Hell can't possibly prevail against the blest of Heaven.

* * *

History is a mighty drama enacted upon the theatre of time with suns for lamps and eternity for a back ground.

* * *

The humble soul is like the violet, which grows low, hangs the head downwards and hides itself with its own leaves, and were it not that the fragrant smell of its many graces discovered it to the world, it would, choose to live and die in Secrecy:—Worthington.

* * *

Keep always with you wherever your course may be, the best and most encouraging gift that the University can bestow, the company of Great Thoughts, inspiration of great ideals, example of great achievements, consolation of great failures. So equipped you can face without perturbation, buffets of circumstances, caprice of fortune, and all inscrutable vicissitudes of life:—Lord Asquith.

* * *

The grandest mountain prospect that the eye can range over is appointed to annihilation. The smallest human interest that the pure heart can feel is appointed to immortality:—Wilkie Collins.

* * *

No stone, nor steel, nor diamond is so hard as the impenitent heart of man:—Luther.

* * *

The object of amusements is not to intoxicate but to make cheerful; not to be wilder but to enlighten; not to degrade but to elevate. Be prudent, be cautious, be wise. Be glad but not rude, be happy but not wild. Be gay but not boisterous. Be simple but not silly.

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(To be continued.)

"FAST UNTO DEATH"

THE DOUBTING ANDREWS

GURU'S REPLY TO CHELA

(BY M. K. GANDHI)

Both C.F. Andrews and I have the habit of thinking aloud. Here is a sample from one of his letters :—

"I have enclosed—'s letter because I hardly think you realise how very strong here is the 'moral' repulsion against "fasting unto death." I confess as a Christian I share it and it is only with the greatest difficulty that I find my self able to justify it under any circumstances. I 'was' convinced at the time last year when in desperation the way seemed open for nothing else and only this one door seemed unclosed. But even then it was an agony to me. I know also that I must bow to God's will even when it comes in very strange forms. Also I know that it has had its place in the past in Hindu religion and I have to try to understand exactly what it means to a Hindu. All this I am trying very hard to think out. But it has not come out all clear yet.

'I felt that it would be good to tell you all this at a time when there is no immediate prospect of such a thing happening. Meanwhile I am trying to think out the whole matter. I have again and again defended over here your last fast and pointed to its results and to the fact that such a tender conscience as Gurudev's could see in it only what was great and noble. But in the great effort that you yourself are making (and we are interpreting to the very best of our power) to convert the hearts of Englishmen, whom you love and respect, to side with you and not against you in freeing your country, the following is true:—

1. It 'is' easy to get their sympathy with the removal of untouchability. Their hearts are truly touched.

2. It is not easy to get sympathy with the idea of committing suicide by fasting unto death. The horror and repulsion are too great, and the mere threat of such a thing benumbs instead of awakening the conscience.

"I know you would love me to tell you all this just now, if I have not told it you already, because while it is not an immediate issue, I can write calmly."

I publish this letter because it deserves a public reply. I do want every ounce of real sympathy from every part of the world in the very difficult and anxious work of the purification of Hinduism, which, as I have claimed, is in a way purification of the whole human family.

NOT STORY

I know the English repulsion to fasting for religious ends and especially "fasting unto death". I should like to own also that even to fast which 'Deenabandhu' Andrews reconciled himself to, though very reluctantly, has had untoward results in India, as I have discovered to my sorrow. Hindus had become delirious and done acts which, when they become sober, they undid. They opened temples and wells to Harijans freely during the fast Some of these were closed soon after the end of the fast. A very large number of educated caste Hindus in Bengal do sincerely feel that, in the midst or the excitement caused by the fast, a grave injustice was done to Bengal in the allotment of seats to Harijans. I know, too, that in some other provinces the Yeravada Pact was assented to under the pressure of the fast. All his was bad. I certainly had not anticipated it all when I embarked on the fast. But I do not repent of it. In the first place, the fast was not of my doing. Secondly, though the respective acts were done under the pressure of the fast, they were not in themselves evil. Were they evil, I should move heaven and earth to undo the evil.

"DIVINE SCHEME"

But my purpose just now is to examine, not the effects of the fast, but the fast itself as a necessary part of the divine scheme. If it is a part of it, it ought not to need elaborate explanations each time it is undertaken.

Although the Sanatanists swear at me for the fast, and Hindu co-workers may deplore it, they know that fasting is an integral part of even the present day Hinduism. They cannot long affect to be horrified at it. Hindu religious literature is replete with instances of fasting, and thousands of Hindus fast even to-day on the slightest pretext. It is the one thing that does the least harm. There is no doubt that, like everything that is good, fasts are abused. That is inevitable. One cannot forbear to do good, because sometimes evil is done under its cover.

My real difficulty is with my Christian Protestant friends, of whom I have so many and whose friendship I value beyond measure. Let me confess to them that, though from my very first contact with them I have known their dislike for fasts, I have never been able to understand it.

A PRAYER

Mortification of the flesh has been held all the world over as a condition of spiritual progress. There is no prayer without fasting, taking fasting in its widest sense. A complete fast is a complete and literal denial of self. It is the truest prayer. "Take my life and let it be, always only all for Thee" is not, should not be, a mere lip or figurative expression. It has to be a wreckless and joyous giving without the least reservation. Abstention from food and even water is but the mere beginning, the least part of the surrender.

Whilst I was putting together my thoughts for this article, a pamphlet written by Christians came into my hands wherein was a chapter on the necessity of example rather than precept. In this occurs a quotation from the 3rd Chapter of Jonah. The prophet had foretold that Nineveh, the great city, was to be destroyed on the fortieth day of his entering it.

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published throughout Nineveh by the decree of the king and the nobles saying, 'Let neither man nor beast, herd nor flock, taste anything: let them not feed nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God : yea, let them turn everyone from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" And God saw their works, that they turned from their evil way ; and God repented of the evil that he had said that he would do unto them: and he did it not."

Thus this was a 'fast unto death.' But every fast unto death is not suicide. This fast of the king and the people of Nineveh was a great and humble prayer to God for deliverance. It was to be either deliverance or death. Even so was my fast, if I may compare it to the Bibilcal fast. This chapter from the book of Jonah reads like an incident in the "Ramayana."

AGAIN?

It is only proper that friends should know my fundamental position. I have a profound belief in the method of the fast, both private and public. It may come again any day without any warning even to me. If it comes, I shall welcome it as a great privilege and a joy.

Untouchability is a big sin. It may not be washed without the blood of many servants. But they will have to befit instruments. The occasion will come to me if I am found worthy for the sacrifice. I would like my friends to rejoice, in it, if it comes. They should neither be repelled nor unnerved—The "Harijan"

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Smile Awhile

"Ladies and Gentlemen," he announced, "before taking leave of you we wish to thank our friend here in the front row for his esteemed patronage—he has not missed a single performance !"

The little man rose and stammered his acknowledgments.

"It's awfully decent of you," he said, modestly, "but, as a matter of fact, this is the only place where my wife has never thought of looking for me !"

• • • •

Two friends, one an ardent golfer, the other an equally ardent anti-golfer, were in conversation.

"By the way," said the player, "what's happened to that parrot of yours. The one that used to swear so attractively?"

"Oh . . . dead, I'm sorry to say."

"I'm sorry, too. What did he die of ?"

"Jealousy. I think."

"Jealousy, How could he die of jealousy ?"

"Well, one day he escaped from his cage, and we found him later by the big bunker on the golf course , . . dead."

• • • •

A firm advertised for a girl clerk, and the next morning hundreds of applicants arrived. So numerous were they that the chief told the office-boy to admit no more.

Shortly after this an aggressive woman arrived, and, pushing her way past the others, asked to see the chief. By this time the office-boy had grown deaf to all protestations and had but one answer.

"Not to-day, madam," he said.

"But I'm his wife," said the woman.

"Not to-day, madam," was the inexorable reply.

• • • •

An Englishman was travelling in a tramcar in New York. Opposite him sat a woman nursing the ugliest baby he had ever seen. The baby was so ugly that the Englishman could not take his eyes off it.

In desperation the mother leaned over and said: "Rubber", the term applied in America to people who stare.

"Thank Heaven," said the Englishman. "I thought it was real."

• • • •

"Brown is the meanest man on earth."

"What did he do ?"

"He's deaf—and never told his barber !"

• • • •

Woman (at identification parade to discover bag-snatcher) : "I'm afraid I shall not be much good at this. I never seem able to pick the winner in any competition."

• • • •

Father, awaiting a happy family event, had fortified his courage at the decanter. At length the nurse appeared with twins in her arms. The happy father blinked and drew himself up proudly.

"What a beautiful baby !" he exclaimed.

• • • •

The class had been instructed to write an essay on winter. One child's attempt read :—

"In winter it is very cold. Many old people die in winter, and many birds also go to a warmer climate."

• • • •

Counsel (cross-examining prejudiced witness): "I suggest that Mrs. Brown is anathema to you ?"

Witness (indignantly): "Indeed, she isn't. Let me assure you, young man, it's only my personal friends what I call by their Christian names !"

• • • •

"You must come and see me my dear," said a woman to a little girl of her acquaintance. "Do you know my number?"

"Oh, yes," replied the child : "Daddy says you always live at sixes and sevens."

• • • •

An elegantly dressed man stood on the pavement outside his club. After glancing up and down the street for a taxi, he beckoned to a boy wheeling a dilapidated barrow.

"I say, my lad," he said," just run to the top of the street and fetch me a taxi."

"No fear," said the boy. "I know your sort. When my back's turned you'll nip off with my barrer."

• • • •

The don was lecturing upon the distribution of world population. He mentioned that only in the West Indies were males found to be in excess of females.

"A happy state of affairs," he said playfully; "not unlike that state which existed in this community of ours before lady undergraduates were admitted."

• • • •

"Dearest Betty," wrote Frank, who was hopelessly in love, "I would swim the mighty ocean for one glance from your dear eyes. I would walk through a wall of flames for one touch of your tiny hands. I would leap the widest stream in the world for a word from your lovely lips. As always, your Frank. P.S.—I'll be over on Saturday night if my toothache is better."

• • • •

At this point several women students present, affecting to be offended, rose to leave the class.

"One moment, please," said the lecturer. "There is no occasion to go yet. The next boat for the West Indies doesn't leave for a week."

Sane Sentiments on Sex

PHYSICAL PREPARATION FOR MARRIAGE

A VITAL ARTICLE TO ALL ADOLESCENTS

It has been well said that the constitution of the offspring is dependent on that of the parents, and therefore a matter of the greatest importance to the succeeding generation is the physical constitution of the parents. There is not the least doubt that this is a fact which is very insufficiently recognised by the general public as well as by the medical profession. It ought to be the guiding standpoint at the contraction of marriages that it is a dereliction of duty to bring children into the world who will probably be the subjects of congenital anomalies, afflicted with disease or a predisposition to disease, or devoid of vitality and unable to withstand extraneous injuries.

PHYSICAL PREPARATION FOR MARRIAGE

There is not the slightest doubt that we are essentially the creatures of our parents and of our ancestors; that it is, on the whole, predestined by the nature of the germs from the combination of which we emanate what we are and what we are to be. By no means everything that is given us is good! The parental germs themselves may, to begin with, be possessed of inherited deficiencies, or they may have suffered injuries which affected the parental body, or they may not have been perfect on account of the immature or too advanced age of the parents. My object in writing this article is to try and bring home to young men and to young women how great is their responsibility, not only to themselves, but to the children they will in all probability have.

HANDICAPPED FROM BIRTH

On the part of too many there is, I am sorry to say, a failure to recognise this, and thus again and again we have instances—and they are not isolated ones either—of children being born, handicapped from the very moment of their birth, and having to pay, on their poor little innocent bodies, the price of a father's wickedness, the price of a mother's physical failings. This a strong thing to say, I know, but it is true. There are some young men, some young women, who do not think; they have no wish to recognise their solemn responsibilities; to them marriage is more or less something which makes "respectable" acts in which they have been previously indulging, which gives them liberty to indulge in the procreative act freely and fully. To all too many of such this is merely a bedroom amusement, without there being the recognition of the serious obligations which are thereby implied. Parents are just as much to blame. They never seem to take into consideration the matter of health so far as the prospective son-in-law, the prospective daughter-in-law, are concerned.

They are more concerned with the matter of appearances, whether the family from which the "in-law" comes is socially "it," whether the young man has a good job, a bit of money, almost anything in the world but the one great essential: has he a clean bill of health? Has she a clean bill of health? Only the other week I had an illustration of what I have just referred to. There is a family I know—father and mother and two daughters. They have risen in the world, and have moved from one house to another, each time the house being bigger. They are snobs of the first water. Father has done quite well in business, and certainly they have got a little money. Of course they run a car and belong to the local golf club, and mother is "just crazy" about bridge, writes T. Bowen Partington in "Health and Strength."

THE PROUD MOTHER

Most mornings you will see mother and her two daughters sitting in the cafe; of course, they have maids and would themselves never think of doing any housework. Too terrible to think of this, you know, my dear! I doubt if they could do any if they wanted too; they are lazy, parasites, good examples of a class of women all too common. Mother stopped me one day and began to go off the deep end about the engagement of one of the girls. Mother was very full of it; she was so pleased; "he" was this, "he" was that, good family, his parents live in such a big way, he has a very fine post in one of our northern cities; really, for about ten minutes she raved about all the qualifications of this young man. Had I not known what I did know about him it would all have been very amusing; her conversation was the stupid babbling of an empty-headed snob.

But it so happened I *knew* the young man in question. Certainly he came from a good family; socially he was quite "it." He did have a good job; he was in one of his father's offices. I am not quite sure that he would have had such a good job had he not had father behind him all the time—but his morals! A spoiled son of an indulgent father; he had never been short of money, and girls to him had been easy. I had heard him boast of the number of girls and women he had had connection with, and I know at least three girls, whom he had taken away for week-ends in his car. I will even be plainer—I know he has had venereal disease; I know that he has boasted that he has had more than one "dose." (By this he refers, of course, to one of the venereal diseases—gonorrhœa.) And I am absolutely certain that were he to be medically examined to-day he could not produce a certificate of a clean bill of health.

THE TRAGEDY

And I was sad because I thought of the daughter of the woman who was talking to me. I feared for her future, for she was to take into her arms on her bridal bed a man who morally and physically was unclean. Now you will see what I mean. And this is by no means an isolated case. There are dozens and dozens of similiar cases all over the country. I have a friend. We were boys together, we went to the same school, and one day he came to me and told me that he was shortly to be married. I knew the girl—a very decent girl she was, too. He, too, was quite a decent young fellow. He asked me if I would come to the wedding, and I assured him I would. And then some weeks after tragedy came. As he told me, he had been out one night with a party of his men friends; they went from one hotel to another, and ere the evening was ended they had all had too much to drink. In one of the hotels they had picked up with girls of a certain class—"fallen women", "birds," call them by any name you like—it's all the same as my friend put it to me. "Passion was strong and I made a fool of myself and stayed the night with one of them."

A few days afterwards, to his horror, he discovered that he had contracted gonorrhœa. He did, I am glad to say, what we would that every young man should do under such conditions—he went straight and immediately for treatment to the V.D. clinic in the town, and he was assured that, having come in time, there was every reason to anticipate that he would be cured. But he must have treatment and must continue the treatment until told by the doctor that he could cease from coming. And then he asked; "What about my wedding?" There was only one thing to tell him: "You must not marry until you are cured." Of course, this to him was terrible news. The wedding was fast approaching and he told the doctor so. "How can I put my wedding off? What can I say? It is impossible."

CRIMINAL!

The doctor had only one reply: "You should have thought of this before you made such a fool of yourself. Remember, it is criminal for a man or woman to marry when he or she is suffering from venereal disease." But alas! he married. I shall never forget my own emotions at that wedding, knowing what I did. The girl, looking radiantly happy as she leaned on the arm of the young man at the reception, happy in that she had given her whole life to his care and keeping, for she did love him, and I knew that in almost a matter of hours she would be making love's purest and sweetest sacrifice; she would be surrendering to him her very body, giving to him the purity of her own body, and inwardly believing that his body—clean as hers—would be surrendered to her.

But instead there were planted within her the germs of a foul disease, a foul disease contracted by this young man, now her husband, in a night of filth and lust from a dirty woman of the streets. She became pregnant, still happy in her ignorance, happy in the anticipation that she was soon to become a mother. The baby was born and at birth its sight was destroyed and the child will never see as long as it lives—destroyed by the very germs which has been transmitted by the father to the mother, germs taken into the father's body on the night which to him will ever be the night of everlasting regret. The child is growing up, but lives in a state of eternal darkness. It is all so sad, and had I the space I would fill this magazine with case after case. The other foul disease—syphilis—provides thousands of instances, for it is well known that syphilis can be transmitted directly from parents to children, thus giving rise to congenital secondary or tertiary lesions. The infection may proceed either from the father or the mother.

"PATCHING UP" IS NO REMEDY.

And the harm to the children is not merely confined to venereal infection. It cannot be sufficiently emphasised how injurious the abuse of alcohol is to the succeeding generation. This harmfulness of alcohol manifests itself, on the one hand, like that of other poisons, by a generally impaired vitality, by want of development, and diminished resistibility in the child, and also especially by a severe derangement of the nervous system, which is apt to assume the most variable froms. What is the solution? I am certain we shall never solve the problem by the mere spending of money, by the erection of hospitals and institutions for children, for at the best, much of this is merely a matter of patching up.

We shall have to go further back than all this, back to the source, and this means that we shall have to see to it that the children when they are born do not need all this patching up. We shall have to create a deeper sense of responsibility on the part of young men and young women, on the part of their parents. There will have to be a much keener realisation by all of the great responsibilities implied by marriage. Every young man who marries anticipates physical union with his bride; every girl who marries knows—unless she is halfwitted—that she will be expected—and if she is a sensible girl will anticipate it—to have repeated physical unions with the man she marries. There is no mother who does not remember her own early married life and knows what her daughter will experience; no father who does not remember his own marriage. And whether this physical indulgence is merely as an act of love or for the definite purpose of procreation makes no difference; there is the ultimate possibility and probability of conception, of child-bearing, of motherhood, of fatherhood. And there must be a wider recognition of the fact stated in the early part of this article—we are essentially the creatures of our parents and of our ancestors; that it is, on the whole, predestined by the nature of the germs from the combination of which we emanate what we are and what we are to be.

THE IDEAL

There is an ideal—and that is medical examination before marriage. If I were the father of a daughter and a young man wanted the hand of my daughter in marriage I would require from him a medical certificate of his fitness to marry her, but I would be fair to him. I would see to it that in turn my daughter should supply him with a certificate also of her fitness. It should not be one-sided, oh, no! I would like to see every engaged couple in possession of a medical certificate of fitness to marry. Were I a young man about to marry I would seek to provide the girl with such a certificate; I would expect the same from her.

It's an ideal. I know there are many who will laugh. Well this is an age of progress; there are many things quite commonplace to-day which would have been laughed at twenty years ago. And the day may come when such a premarital examination will be necessary ere the marriage can take place. Other countries are moving in this direction, and as an illustration of this I read in the Press only the other day that: "Health certificates will have to be produced by couples wishing to be married in Jugo Slavia if a Bill now before the Parliament becomes law."

If this law was now on the Statute Book in this country there would be not a few broken engagements!

WOMEN'S MOVEMENT IN INDIA

(Continued from page 9)

take the risks. We will, I am sure, resolutely refuse to accept any safety in any sphere for one class at the cost of any of our sisters. We are striving to learn that the claim of the race is greater than any personal happiness, that private ends must be set aside for the public good and that we must live for a cause. We realize that there is no short-cut out of our difficulties, that the road may be long and wearisome, but there is always hope in the great and unifying principle which guides us and in the light of which we can go forward with patience and courage to learn, to think and to strive—the principle of reverence and love—(Modern Review).

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"LEAGUE OF RELIGIONS OR WAR OF RELIGIONS?"

(BY AN ANTI-RELIGIONIST)

Religion is such a mysterious thing, so baffling a phenomenon that the human race can be said to have been all the time it has been blatantly talking of religion, only receding from it farther and farther. Never did we define our goal and determine our method so fervently and so sincerely and never did we journey backwards and backwards at so tremendous a speed. One need not be an Eliphas Levi to be able to find out a myriad paradoxes of this enigmatic religion.

By itself religion is an intoxicant. The volubility and blatancy of the religionist can stand comparison only to those of the inspired talks of an inebriated person. But if to this innate blatancy is added the extremely cool heights of Ooty, how much more eloquent one is bound to become, every one knows. It is very rarely that the heights of Ooty have been the pulpit of the religious preachers; it is rarer still that the freezing climate of that now-frequented station inspires men with cogent oratory. So if perchance some healthy minds over-burdened with the load of religious fervour desired to unburden themselves by venting out their pent up thoughts in a fervent manner and incidentally charging the chilly atmosphere with some warmth, they may be goodhumouredly pardoned for their shortcomings and shibboleths. But when they seriously assume the role of a divine prophet and with apostolic fervour and the assumed dignity of a saviour treat us to some incoherent, oracular words of doubtful wisdom, we are entitled to ask "where exactly are you leading us?" In these days when true religion has been thrown overboard, when scepticism is swaying the minds of the young and the old, when vile superstition has dethroned the great verities of faith, when selfishness and materialism masquerade in the garb of Religion, when in one word the thing called 'religion' covers a multitude of sins, I turned for a good lead to the reports of two speeches appearing in the Hindu of 29th April one entitled "Youth and Religion" and another "A League of Religions." Both of them were delivered at Ootacamund but the former was by one Rev. Dr. R. Simpson and the latter by Prof. Srinivasachari. Naturally I expected to be enlightened on the real truth of religion and thought that at long last we have got a clever and correct exponent of universal religion. But nothing but disappointment was served to me by those sermons on the mount. They did not at all satisfy me. So far as the published reports of both those speeches go they not only left me where I had been before reading them but also created graver doubts and suspicions about the future of Religion.

I am first of all tempted to take the lecture by Prof. P. N. Srinivasachari. At the very outset the professor did not spare a hit at the much-maligned 'Self Respectors'. For it is impossible in the nature of their profession to spare these iconoclasts. It serves as a good enough substitute for sound common-sense and arguments. One would have expected the learned lecturer to go straight and devise means of establishing a universal religion or League of Religions. But he began by saying at the outset that Hinduism as well as religions in general had now owing to the reign of secularism fallen on evil days. What he means by secularism we are at a loss to know. But he lays down three tests for every true religion. "It should be based on reason (mark the word) and the principles of scientific method. It should satisfy the highest demands of morality and aesthetics. Its theology should shed prejudice and rest on philosophy." Hinduism, says the Professor complacently met these requirements. We ask him then what is meant by secularism, if reason, and scientific methods, if principles of morality and universal brotherhood do not partake of secularism in some shape or other? If all these essential conditions of a true religion are themselves secular in character, and if Hinduism according to him has all these conditions within it, how is he justified in saying as he does that secularism has spoiled Hinduism? Secularism means worldliness and a religion not correlated to the society and which seeks to preach its tenets not in terms of humanity but in cold, abstract principles and which tabooes secularism only to introduce want of love and brotherhood, however much it may look sublime and grand, is of absolutely no use to us. Either Hinduism does not satisfy the conditions laid down as true tests by the lecturer himself in which case Hinduism is not a true religion or Hinduism has been altogether unrelated to human society, an abstract theory which, the moment men began to use and follow, began to crumble down by the first touch of the secular society. This much for his conception of a true religion and his childish satisfaction that Hinduism is one such.

Pleading as the lecturer did for the establishment of a League of religions one would have expected him to shed his own sectarian rancour and class prejudice and start with an appreciable stock of good will and amity towards other religionists. But no, he will be untrue to his religion if he were to do any such thing. When he prefaced his lecture that he would plead for a league of religions we thought he would willingly admit the right of every other religion to coexist with his own. "Hinduism was condemned by the westerners" says the lecturer with an air injured vanity "that it was a pantheism founded on polytheism and fetishism which encouraged universal "inertia." But he has got the satisfaction of his religion's critics themselves being in the same boat. He exultingly remarks. "As a nemesis, churchianity and religion itself were threatened with extinction by Soviet thinking and 'Self-Respect' movements." Why should 'nemesis' overtake the westerners, an impartial man might be inclined to ask the professor. Because they committed the sin of decrying Hindu religion. They were unaware of the fact they were living in glass-houses. They threw stones at their neighbour and naughty boys are not wanting to break their own window panes and doors. Are they not well-served? Yes—and hence the satisfaction of the professor who as irony would have it, starts as the founder of a League of Religions. Verily, this passion for the League of Religions is hard to beat even by that greedy and selfish conception of League of Nations by Japan wherein China should find no place because the latter is opposed to herself! It augurs ill not only for all religions but for Hinduism that such 'candid friends' of religion should cloud the issues by their muddle-headed thinking and meaningless shibboleths. Oh, Religion what a fall had'st thou, a fall from the heights of Ooty!

"The realisation of the soul or atman in all human beings removed the communal canker and national exclusiveness" says he. If Hinduism should make this possible one would expect to find the Hindus united and free from communal canker. But facts as they exist tell a different tale. Therefore what does it prove? Even this, namely that the soul and the secrets of its realisation are things which are a sealed book to the millions who go by the indefinable name of Hindus. If on the contrary they had known such things why should people like the professor raise the white of their eyes in despair and raise such a hue and cry? It is equally ludicrous to note that the professor himself takes pride in the singular similarity between Hinduism and the British Constitution. "Hinduism like the British Constitution was a subtle sweet thing which attracted the soul and it could not be easily defined." The cat is being slowly let out of the bag. The leopard's spots are slowly being unmasked. For greater and more bewildering truths follow soon. "It (Hinduism) was in itself a league of religions and therefore eminently fit to found a league of religions." But his league of religions is a curious and an original product of his Hindu imagination. In that league membership is thrown open not to so many individual religions but exclusively to the born Hindus and *the 'Hinduised' Mohamadans and Indian Christians*. He says he is not for conversion but he at once qualifies it by saying that he is for heart conversion. Thus ends the much-vaunted attempt of the professor to found a League of Religions—a League in which the Hindus will have the right to be members and in which the Mohamadans and Christians will be given membership provided they allow themselves to be "Hinduised."

If a weak-kneed Hindu lacking in virility and wealth can talk so tall and so glibly, do you expect a Christian and a Mohamadan who can more sincerely make greater sacrifices to lag behind? No. Rev. Dr. Simpson would fain exhibit his innate Christian charity by rushing to the rescue of the faith-starved East in general and the faithless Youth of India in particular. But even a dispassionate Youth, a sincere seeker after Truth is puzzled by the spirit of partisanship that this high dignitary so markedly evinces. If one is thankful to him for his brutal and disarming frankness and plain-speaking regarding the utter and miserable lack of the true religious spirit in the West one is equally tempted to feel suspicious when one sees his fulsome panygerics over the scriptures and spiritual value of Hinduism. He himself admits with a gusto that "the formal religion of Europe and America is but a pale shadow of the religion of the Christ" that "Christianity has become far too much the sphere of the theologian and whilst accademic warfare is waged and Doctors wrangle Christ himself and his message to mankind have been largely forgotten." The 'waving Christian factions in the West all fail to reveal the personality of Christ.' And he warns his own people that "it is high time that we in the West faced up to the fact frankly that in very many ways our Christianity is little more than a veneer and we make a poor attempt to carry out the teaching of Christ in our national civic or political life."

We are very much indebted to the Doctor for his Christian-like confession of the real state of affairs in the West. If after twenty centuries of ceaseless propaganda by means peaceful and paintul, by Papal bulls and imperial edicts, by the terror of the sword and by the fear of the fire, by the dread of the gallows and by the torture of the hell, if after all these means have been adopted to propagate this noblest of Christian faith, this is the result and the state of affairs, what is there to be said for the religion? Obviously the Doctor wants the Hindus to become Christians. But how can the Hindus be sure that people like the Doctor, who have been born and bred up and religiously taught in Europe and America whose Christianity itself is most unchristian, could have imbibed the essential truths of religions and could have withstood the cramping influences that are so painfully in operation in the West that Rev. Simpson himself would despair of their future? How can one be sure that these missionaries, who carry their christianity within the pages of a leather-bound Bible can ever deliver us the good? Will not one be justified if one should wonderingly ask "Physician, heal thyself." While your own house is so admittedly in disorder and shrouded in chaos, what Christian charity impells you to leave your home and unburden yourself of the ennobling teachings of Christ in a country like India which is already crushed down by the killing burden of superstitions and religious strifes? Does not charity begin at home for you also as it does to others? If your all efficacious religion has failed as you so artlessly confess in elevating and improving your people after two thousand years of preaching, what is the measure of success you think of achieving in the darkened East? Are you going to make the same experiment for another two thousand years here by which time probably the spelling of the word Religion might become either unknown or altogether changed? These are questions that might well go to sober down that victim of Christian imagination.

Equally amusing are the Rev. Dr. Simpson's alternate praise and depreciation of Hinduism. He admits at once that the youth be they Christian, Hindu or Moslem can make an adventure of faith and love. Presumably the Doctor is indifferent to the outward religion of the youth. Nay, he would even go a step further and say that the Hindu culture, Hindu scriptures etc are the most sublime and elevating. Well and good. Has the Doctor really given his authentic seal approval to the Hindu faith, one naturally asks. No. Now Comes the true Christian. "But Hinduism" continues the Doctor almost pulling himself up from the rather indulgent eulogy he has paid it "at its highest is essentially a static system and applicable to a land whose culture and civilizations are remote from the influences of the West, and India to-day is profoundly affected by Western thought and Western custom."

A careful examination of this statement would not be useless. The Doctor admits that *per se* Hinduism is 'a very beautiful, useful and noble religion. On that there is absolutely no quarrel. But he contends Hinduism is a static system unsuited to the Western culture. That is Hinduism and Western 'Culture' (whatever that might mean) cannot thrive together. Mutually destructive, the Western culture would more destroy Hinduism. This is the essence of his argument. For he says later on "traditional beliefs and doctrines must be modified and adapted to the new conditions of life and to the new intellectual environment". True. The whole question resolves itself into one of whether we are to change and destroy the western culture or whether we are to change and destroy Hinduism. The same question however, it must be remembered, confronts Christianity in the West. But the Doctor himself has told us the religion there is apparently submerged by the tide of Western culture and civilization in which the changed scale of evaluation has undervalued it. Therefore religion in the West is almost dead. Can it be saved if it be driven to the East? No. For the same floods of Western ideas submerge the East-Whether it is the admittedly static Hindu religion or the so called dynamic Christianity the changed civilization is bent upon destroying it. What useful purpose, then would be served by people like the Doctor striving to replace one religion by another? Christianity which has failed in the West is not going to succeed in the East. As for Hinduism, it is already dead.

Therefore when the Doctor says that "the greatest force in maintaining sanity should be—must be—religion for a vital religious life means the testing of the ethical implications of

(Continued on Page 8)

NOTICE

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All communications addressed to the Editor should bear the name and address of the writer for authentication.

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EDITOR

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SUNDAY, MAY 7, 1933.

THE FAST

THE FAST IS FAST APPROACHING. To-morrow Gandhiji, the greatest man in the world and the greatest juggler in India, is going to fast. The reasons given by him for undertaking the fast are absurd in the extreme, and even those persons who have obtained a diploma for stupidity can detect the absurdity. The present fast has no provocation. If at all, it can only be the Joint Committee. The Congress leader wants to side-track public attention from the great issue before the country. The cause of the motherland is greater than the cause of the Depressed Classes. If Gandhiji wants to fast, why cannot he say, " If the British Government do not give complete Swaraj to India before May 15, I will fast for 21 days and give up my life for the sake of the country." Even the black-hearted bureaucracy will melt at such a great sacrifice, and concede to India her legitimate rights. But he wants to fast to-morrow, not for the country, not for the "Harijans", but for some "impurities" in connection with the "Harijan" work. Evidently some unscrupulous persons have handled Mr. Birla's money for private benefit, or some workers have been guilty of immorality. This is not a new thing. In every political or social or religious body such things exist. The way to cure them is not for one solitary individual to fast under the mango tree in Yeravada Central Prison, but to work for the spread of better ideas and better ideals, which mean better actions. We would—put ask some plain questions to Gandhiji. What happened to the Tilak Swarajya Fund? Did not the Brahmin blackguards of the South misappropriate the money? What scandalous things have not happened during the non-co-operation and Civil disobedience campaigns? Did not volunteers lose their character and morality in a direction which few would have suspected? To put an end to such "impurities,' is like fathoming the Pacific Ocean or climbing the Himalayas. To put an end to them by fasting reminds one of Don Quixote who fought the windmills. We agree with every word of what Pandit Malaviya has said on the fast. In a telegram to Gandhiji he says that the fast is unjustifiable. Everyone is persuading him to give up the fast. But Gandhiji wont. He is made of the stuff that does not yield that does not listen to reason, that does not give way before wiser and better counsels. And therefore India made him a saint. He now wants to be a martyr, perhaps a god. He could have chosen a greater, nobler, and more magnificent cause. However, we wish him well in his fast. We wish him better if he gives it up.

THE TIRUPATHI BILL

WE CONVEY TO HIS EXCELLENCY the Governor the thanks of the public for giving his assent to the Tirumalai-Tirupathi Devasthanams Bill, which will bring an end to the maladministration of the Tirupathi Devasthanam. The public have been anxiously expecting this Bill to become law for a long time, and now there will be a great relief and satisfaction among the devotees to the shrine of Tirupathi that there will be no more mismanagement, misappropriation and maladministration. The era of Mahants at last has come to an end. The offerings of the devotees of Lord Venkateswara will be utilised for the best and the noblest purposes. The thanks of the public are also due to Mr. A. Ranganatha Mudaliar and other members of the legislature who have made every effort to bring into force this Bill. The agitation set up by the Mahant that religion was in danger, by the interference of the Government has been treated with the contempt it deserved. Our appeal to His Excellency has been heard, and Lord Venkateswara himself must have aided those who were agitating for a change in the administration in a large measure. Otherwise, it would have been difficult to effect a change when the Mahant was spending fabulous amounts to set up an artificial agitation against the Bill. We also extend our warm congratulations to the Hon'ble the Rajah Saheb of Bobbili who has taken great interest in the Bill.

WE DRAW THE ATTENTION OF our readers and the constituency which returned Mr. Basheer Ahmad Sayeed to the City Corporation to the extraordinary feat that he performed on the 2nd instant, at the Corporation meeting. He has obstructed the business of the Corporation deliberately and wantonly, despite the repeated requests of the Mayor to allow the Corporation to transact business. He knew that he had but one to support him in his stupid action. Yet he continued his method of obstruction. Perhaps he was under that happy delusion when he resorted to that obstructive tactics that he was still a Swarajist whose method of business was to obstruct for obstruction's sake. That may have proved at one time a good tactics, but now it is obsolete. Much more so, when people are in a hopeless minority of two. The public will take notice of these dirty methods and teach them the proper lesson that they require, when they seek next time the suffrage of their constituencies. We are very much pained to see Mr. P. M. Balasubramaniam, whom the public thought to be a sensible man and a rising city father, associating himself with this erstwhile Swarajist. We only wish that in future at least these two gentlemen will behave better.

TOMORROW'S FAST AT YERAVADA

"EXPLOSION OF GRIEF OR PURIFICATORY PENANCE"?

GANDHIJI, INTERVIEWED.

LEADERS APPEAL TO HIM TO ABANDON FAST

(Associated Press)

Poona, May 6.

"If 12 noon on Monday sees me alive I am commencing my fast", declared Mr. Gandhi to the Associated Press correspondent just before going back to his residential cell at 6 this evening.

Today, the last working day before commencement of the fast, was the busiest for Mr. Gandhi. There was a regular stream of visitors and many had to return disappointed. Mrs. Naidu spent practically the whole day with Mr. Gandhi, and was busily regulating the interviews.

Mr. C. Rajagopalachari, after having actually taken leave of Mr. Gandhi, postponed his departure at the 11th hour and intends to go to Madras tomorrow.

Mr. Gandhi will not be interviewed to-morrow being a Jail holiday unless for urgent important work.

He commences his weekly silence day at 11-30 a.m. to-morrow. Monday, the fast day, will be commenced with recitation, for over an hour by Mr. Mahadev Desai, of the whole of the Bhagavat Gita.

Mr. Gandhi will take fruit juice and honey and water just before the commencement of the fast. It is not known now whether he will be in his cell on Monday or in the yard under the mango tree, where he holds office.

GANDHIJI'S RELEASE

(Associated Press)

Simla, May. 6.

It is understood as the result of further correspondence between Simla, Bombay and London, it has been decided to release Mr. Gandhi within a few hours after the commencement of the fast, so that well-informed circles believe that Mr. Gandhi will find himself a free man on Tuesday morning.

PREPARATORY YAGNA

Poona May, 6

In the course of an interview with the Associated Press representative this evening Mr. Gandhi was asked, "Is your fast a purely preparatory yagna (sacrifice) with which you wish to inaugurate the great movement?".

Mr. Gandhi replied: "I wish I could say so. Unfortunately for me, God has sent me this fast, as it appears to me, much later than it should have come. But, as I could not be a judge of God himself, I have submitted to His peremptory injunction. But in my opinion, I should have undergone a fast like this at the time of the inauguration of Harijan movement after the sealing of the Yeravada Pact. But that was not to be, and it come now. It is undoubtedly a preparatory yagna, and it had to be so because it was over due. It should be understood that all this is argument after the Pact. When, as I thought, I had received a peremptory call, I had no such reasoning in front of me. It simply came and overpowered me."

IMPROPRIETIES OR IMPURITIES

The next question was "Is your fast an explosion of grief or penance for any improprieties you have noticed?".

Mr. Gandhi replied: "The answer to this is now quite simple and easy. Most emphatically, it is not an explosion of grief. Penance it undoubtedly is for impurities as I call them, improprieties as you call them, but this is included in the purifactory part of it. This too was inevitable, because of the absence of an inauguration fast."

Asked if the fast was undertaken on account of shocking cases of impurity that came under his notice, Mr. Gandhi replied that this idea was absolutely incorrect, and added "and I can say this with the greatest assurance because I can give the exact dates on which these shocking cases came under my notice, and at that time, I saw there was no warrant for me to take up the fast on account of these individual cases. There were decisive reasons why, as a prisoner, I should not take up fast for individual cases, which I had done very often before now.

NO SINGLE CAUSE

But handling a great movement like the Harijan movement, it would be beyond the power of any single human being to cope with individual cases by fasts on each such occasion. There is no doubt to my mind that, while these cases must have subconsciously prepared the ground for the fast, I am unable to lay my finger on any single instance as having been wholly or perceptibly responsible for these sacrifices. It is predominantly an inauguration fast overdue, and subordinately because it is overdue also by way of purification of self and associates."

DECISION UNJUSTIFIABLE

PANDIT MALAVIYA CRITICISES GANDHIJI

Poona, May 6.

Pandit Madan Mohan Malaviya sends the following telegram to Mr. Gandhi:—

"I have been distressed to learn that you intend to begin another twenty-one day's fast. I have thought deeply over all that you have said about it, and I am absolutely clear in my mind that your decision is unjustifiable. The ascetic life which you have been living for many years and humanitarian and spiritual ends you have ceaselessly sought to attain have constituted a continuous process of self-purification. You do not need the help of fast for further progress in that direction.

As regards the welfare of Harijans, the world knows how you have been doing everything you could to promote their uplift. I fear, owing to your incarceration, you are not in a position to fully appraise the work that has been done in that direction under your guidance and inspiration. While I thoroughly understand your deep anxiety to see that work is completed without delay, I think the amount of work which has been done is a matter for sincere congratulation and thankfulness and carries in itself the assurance of much greater progress in future. There is certainly no cause for despondency in the situation and your fast is not needed to push the movement for the uplift of Harijans. On the contrary, the risk which it involves is dreadful to think of. Not only do the general interests of the country, but the particular interests of Harijans also, forbid your exposing yourself to that risk.

NOT YOUR PROPERTY

The body you dwell in is not your property. It belongs to the motherland, and in the name of the motherland, and of all we hold sacred and dear, I request you.

May I call on you despite the ban you have placed on any one doing so to abandon the idea of your fast! Your life is a continuous prayer, it is sure to be heard. On the other hand, to expose it at this juncture to the grave risk of being prematurely ended will be doing an irreparable wrong to the interests of the country and of man-

(Continued on page 7 Col. 1)

SEPARATION OR FEDERATION?

MOTION TALKED OUT IN BURMA COUNCIL

SESSION PROROGUED BY GOVERNOR

SENSELESS ATTACKS AGAINST INDIANS

(Associated Press)

Rangoon May 6.

Punctually at 4/30 p. m. while an anti-separationist was speaking, the President read His Excellency's message proroguing the session. Thus the motion was Talked out, the debate Ending in no Decision being arrived at on the separation question.

U. Ba Pe, Leader, peoples party, who was speaking for the last two days, concluded today after another two hours' speech. He criticised Indian attitude, both local and outside, and said bribes were paid to influence the decision in favour of Federation. Referring to Indian exploitation, the speaker said Indians excelled Europeans as the latter stayed in the country in high positions, whereas the former had been grasping all high, low and middle. It was not a fact that all Europeans in the province wanted separation. European capitalists did not like separation, while the bulk of the European population with a small capital favoured separation.

FINANCIAL CONSEQUENCES

Mr. C. G. Woodhouse, Burma Chamber of Commerce, supporting separation wanted members outside to disabuse from their minds that his constituency was in any way connected with or responsible for the publication of the Government statement of financial consequences after separation. It was published in fulfilment of the Premier's promise at the Burma R. T. C. The figures given in the statement were based on surmises and assumptions. After dealing with the figures, the speaker pointed out that Burma, after separation, stood to gain 150 lakhs of rupees and later on more. Referring to Indo-Burma trade after separation, he did not think that India would go elsewhere for her supplies, which were easily obtained from Burma, and added it would help both countries to follow the present trade policy after severance. He did not think Burma's credit would suffer, if her Budgettary equilibrium was properly maintained by future finance members.

Resuming after lunch Dr. Ba Maw made a statement with reference to communication to the President and telegrams to the Secretary of State, H. E. the Viceroy and the Governor, sent by himself.

U. Chit blaing said he wished to remove the misunderstandings that these documents had created among members of the council. They were not intended against the President, but only against the procedure adopted in the debate. They did not approve of the publication of the communication in a local paper.

The house accepted Dr. BA Maw's explanation.

ANTI-SEPARATIONIST VIEW

Mr. C. P. Khin Maung, Chief Whip of U. Chit Blaing's party, addressing the Council, deprecated the attacks against the Indians. Their mandate was to bring the federation issue. The success of the country's decided verdict was "no separation until Burma was granted dominion status". The speaker said that Sir Joseph wanted to stand on the separation ticket in Moulmein constituency, but finding the place not for Separationists, he stood for Mergui. Despite the help given by Government officials, the result of the general election showed that the country was against separation. The speaker said he had in his possession ample proof to show how Separationists were manœvuring to capture anti-Separationists unsuccessfully.

The speaker had not concluded when the Council was prorogued.

Immediately, the President prorogued the Council, anti-Separationists handed to the Council Secretary a memorandum which, it is understood, pointed out that if a decision was taken, anti-Separationists were sure about the defeat of the separation motion.

The President informed the House that he could not take notice of the Memorandum, since the Council was prorogued.

Calcutta May 6.

Nagenpal, a youth was arrested by Detective Police with a five-chambered revolver and some live cartridges in his possession. It is believed by the Police that he is the leader of a gang and was proceeding towards the Diamond Harbour to commit dacoities. Some other members of the gang however escaped.

(Continued from page 6 Col. 4)

kind. I regret I am in very weak health and may not be able to reach Poona for some days.

I am praying God that He may grant you strength to listen to the advice of those who honour you and love you, and who speak in the name of the mother, whose plight will be inexpressibly said, if she loses her dearest child, on whom she has built her highest hopes."

Rangachari's

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DIRECTOR

OPEN LETTER TO GANDHIJI

PLAIN-SPEAKING ON THE FAST

NO USE OF FITS OF PUBLIC MORALITY

Dear Gandhiji,

It is with excruciating pain and anguish of a patriotic Indian whose heart bleeds at the dark prospect of an impending danger to our nation that I have ventured to pen this open letter to you on this occasion. It was not, however without great trepidation, hesitation and internal conflict that I begin to unburden my heart to you in such an open manner, because I myself have been the centre of a pitiful storm of conflicting opinions since hearing the news of your impending fast. I am not much of a fanatic believer in that unpalpable thing called the 'Inner Voice.' That 'Inner Voice' which had never in my life projected or penetrated into the counsels of my conscience, which had never before tormented my placid mind with its indecipherable and mystic dictates, has for once traversed my mind and been importunately urging me to boldly step forth and do my duty by your noble self and my country by telling point-blank that the contemplated fast is a national calamity which cannot be contemplated by the nation with equanimity.

I know more than anybody else that when once you decide upon a course of action as dictated by your divine Inner Voice, no mortal man can ever dissuade you from it. I also know that mine will be a voice in the wilderness—a voice that will be muffled and silenced in the universal chorus of half-hearted approval that greets your contemplated act. But on that account to desist from venting my honest opinion would be foreign to the creed of plain-speaking and fearless criticism that the "Observer" has been adopting as its life-long principle. I am not going to be scared away by the probable hissings and curses of sentimental politicians who might be scandalised at my irreligious, impetuous and inexcusable audacity to dissect with my unhallowed pen the contemplated proposal of yours to fast. Duty as I conceive to be mine, is the only thing that I care for and if observing such a catastrophic upheaval in the storm centre of Yeravada I were to keep mum fearing to rush in where the angels are afraid to tread, I would be false to the tradition of the "Observer," to the truth as I see and to the transcendent good of my country.

Though you have irrevocably decided to fast on 8th May, your tender feelings of concern for the national will and desire which implores you to desist from that course, has made you hedge in your proposal with an apparent condition—a condition which is intended more to satisfy the easy conscience of sentimental followers than as a possibility that might really avert your embarkation on the fast. Unless a man with a clearer vision comes and tells you that you are possessed by anything but an angel and that your decision was as unhappy as it was wrongly arrived at, you contend, you can never give up the idea of a fast. It is no doubt a fact that no one will come and dare to pretend to a clearer vision of the truth than you have. If perchance one should come and address you so, who is to admit if he has a clearer vision or not. It is you and you alone that must recognise or reject such a claim. And professing as you so passionately do to unswervingly adhere to the dictates of your 'Inner Voice,' how could you so easily admit the claim of an outsider to a clearer vision and readily abide by his advice? Therefore that condition is a mere eyewash

Now be the condition what it may, let us take the question of fasting itself. With a mystifying frankness that is so characteristic of your good self, you have assured a panicky world that no specific reason can be assigned to this momentous decision. But you have also assured us that this fast aimed against the general misconduct and impurity in the rank and file of the workers.

This appears to me a fit of public morality that comes to you periodically. In the past, there have been religious teachers who tried to purify the public and sacrifice themselves. We can have no better example than Lord Jesus who shed his precious blood to purify humanity. And what is the result? The world is what it was. Perhaps, it is worse than ever before. Lord Buddha that prince of humanity and that embodiment of non-violence, has tried by various methods to purge humanity of all impurities. But has he succeeded? My answer is an emphatic 'no' Be it remembered that Lord Buddha tried fasts and penances and found them to be absolutely useless. But to you, the fast seems to be a panacea for all the ills of the world.

As I said above, no amount of persuasion on the part of your numerous admirers, disciples and conscience-keepers will induce you to give up the idea of fasting, which you believe to be enjoined by God. In this connection, I am reminded of how Lord Jesus was tempted by Satan to do certain miracles, which Lord Jesus refused to do but you have fallen a victim to the cause of the Devil by saying that you will work a miracle.

I for my part, have never believed that you could delude yourself into the belief that, by fasting, you are going to wipe out the sins of those classes who have suppressed Harijans.

I see no reason why you should be so persistent in undertaking a fast which is against all canons of religious morality. If this fast is undertaken by any other person, I am sure, we would have imputed motives of self-aggrandisement and a desire to die at the zenith of popularity, to leave a name like that of any of the great religious leaders. But, in your case, people are afraid to tell the truth frankly. On the other hand, they flatter you and you have fallen a victim to that flattery. Unfortunately, years of flattery made you honestly believe, that you have an 'Inner Voice' which occasionally goads you to certain actions, which are, on the face of them, so stupid that, if any other man attempts such things, he would have been dubbed a member of Bedlam. But, in your case people think you are performing one of the highest missions for which you have been sent into this world. This kind of thing is responsible for the slave mentality of the people. Dear Gandhiji, you will excuse me if I tell you quite frankly, bluntly and brutally that you are one of the greatest men living in this world now, and also the greatest humbug who has been able to deceive the whole world by pseudo-religious stunts and theatrical pyrotechnics.

One word more and I have done. You say that the age of miracles is not over. By this, I think, you mean that you would survive this 21 days' fast and thus show to the public that you are able to perform miracles. If you are capable of miracles, why not do as Lord Christ did? Lord Christ cured many lepers by a touch. He made people clean by a word of mouth. He walked on the seas and he did so many other things. In the same manner, why not you make all these Harijans high caste Hindus by a touch? Instead of that, you say you are going to perform a miracle by self-immolation. This is absurd. No sensible man can take you for a sane man. Either you must be insane, or you must be one of those impostors who make their appearances into this world now and then and deceive humanity. More than that I cannot say. I feel you are the greatest hindrance to the

(Continued on Col. 2)

(Continued from Col. 4)

national cause, because you always introduce religion into political affairs and play upon the religious feelings of the people and strengthen their slavish mentality.

In the end, I only pray to the Almighty that He may give you that proper light and guidance to know the real "Inner Voice" which will help you to realise what is Truth.

I remain,

Dear Gandhiji,

Your sincere well-wisher,

"OBSERVER."

"LEAGUE OF RELIGIONS OR WAR OF RELIGIONS"

(Continued from Page 5)

every proposed course of action." A good test, I grant. But like every true test let it also be tested to prove its sanity or otherwise. For one thing the Doctor obviously refers to Christianity when he mentions the word religion. We have only to apply this test to the Western countries either in the case of Nations or in individual cases to find the utter lack of 'ethical implications' in the course of action they do every day and hour. The tyranny of the Indians in Africa, the Negroes in America and the numerous wars in which even to-day the nations are embarking in absolute defiance of all Christian teachings to the contrary are only to be seen to give up the test as utterly useless. I also admit that the Eastern religions also as seen in the cases of India, China and Japan have failed miserably in checking and regulating human conduct.

As if this picture would not be complete, the Mohamadans too enter the stage with their case in hand. In the Course of his reply to the address of Welcome presented to him by the Muslims of Madras, Dr. Sheldrake glorifies as is but natural Islam and contends that "Europe at the present day seemed to be suffering from an overdose of nationalism which exhibited itself in mutual distrust and suspicion. There were various sects pertaining to Christianity and they required a message of concord and unity which Islam alone can bring to them. The whole world was striving for unity and the present was the opportune time to spread the doctrines of Islam."

No doubt there is an attempt being made to destroy religion. But these counter attempts, far from preserving religion would surely go to strengthen the hands of the iconoclasts. For any one who has enough of common sense and the sense of the ridiculous would at once perceive these comical efforts at preserving and saving religion. Among the various objections to religion the most potent and effective one is that the diversity of religious creeds breeds mutual rivalries at spreading one's own religion and hatred and enmity.

That this is the truth has been most eloquently testified by the above review of the competive claims of the three principal religions. In however pleasing and attractive words each prefaces his speech he ends by detracting other religions and pleading for the establishment and supremacy of his own faith. So far as the general question of the existence of religions is concerned all joined to-gether and raise the chorus of 'Religion in danger.' But the next minute, the Hindu, the Muslim and the Christian asserts himself respectively and the prospect of unity becomes ever remote. If such intellectual and cultured beings swear by their respective faiths so much and strove to plead for and set up the supremacy of their respective religion when will the World see unity, when will differences and distinction be obviated. Verily it is like all the animals in the forest, after destroying their common foe, or more ridiculous still in the very act of preparing for the attack, putting forth each one's claim to superior strength which finally lands them in a practical demonstration of their respective strength which melee was terminated with the utter extinction of all animals!

She watched the door of her new establishment open to admit her first client. Business had started! A good impression must be created upon him!

Hurriedly she grasped the telephone receiver and became engaged in an animated conversation. Then, an appointment having been arranged, she replaced the receiver, and beaming on her customer, asked: "What can I do for you, sir?"

A moment's pause, and then: "If you please ma' am, I' ve come to connect the telephone".

BOMB CULT IN MADRAS

REVOLUTIONARIES BUSY

MINIATURE BATTLE BETWEEN THE POLICE AND THE REVOLUTIONARIES

Madras, May. 7.

Only a few days ago there was raid on the Travancore National Bank at Ootacamund. After that, on the 2nd of May there was explosion of bomb at the Rayapuram beach as a result of which a Bengalee youth died. On the 4th there was a clash between the police and the Revolutionaries who were having their stay in Linghi Chetty Street.

In the course of their enquiries into the fatal Bomb explosion in Rayapuram on Monday night the police received information that some Bengali youths were living in a house in Thumbu Chetti Street and were engaged in activities of a revolutionary character. Acting on this information Mr. T. S. Kalyanasundaram Ayyar, Assistant Commissioner, Inspector Krishna Ayyangar, Susainatham Pillai, Usman Sahib and four Sub-Inspectors proceeded to the spot, some in mufti and others in uniform, about 12 noon. The house in which these Bengalees were living is 156, Linghi Chetty Street which is situated at the very end of Linghi Chetti Street. The house faces east and it has two floors and an open terrace on the second floor, and one of the few highest buildings in the locality. It appears that these Bengalees who were in Rayapuram have shifted their residence from Rayapuram to this place only two days ago. The first floor was occupied by some other people. When the police knocked at the door the occupants of the first floor wanted to open it but the Bengalee youths who evidently scented trouble are alleged to have threatened them not to open and bolted the door from within.

From the room they occupied, they assumed a threatening attitude. They were seen with a revolver and a shot gun. The Police Party had three revolvers with them. As the youths were in a vantage position and were armed, the Police Party could not take any action as they felt that it would be a waste of powder and shot to shoot persons behind a barricade. They therefore retreated and posted themselves at strategic points pending the arrival of reinforcement. Inspector Susainatham Pillai went to the nearest telephone and sent an urgent message to the Commissioner of Police and other quarters for Armed Police.

While the Police Party were waiting at different points, four young men, all below the age of 25, were seen busy on the terrace of the house making some preparations. One had a revolver in his hand and was watching Linghi Chetti Street. The other was seen facing west, evidenly keeping a look-out. The two others were seen walking here and there bringing up basins and other articles and making a show of mixing something. They were wearing shirts and dhoties and were bare-headed.

ARRIVAL OF ARMED POLICE

The armed Police reached the place only at about 1 p.m. In the meanwhile, large crowds collected all round the place. In that locality all the houses were bolted from within and people peered out anxiously. The crowd also took their stand on the pials of houses which offered some shelter and were watching developments. Now and then stones were thrown at the youths standing on the terrace by persons in the crowd, all of which however, went wide. A few soda-water bottles were also aimed at them. Though the youths offered a good target, the height at which they had stationed themselves, protected them from the missiles. The crowd swelled every minute.

The Armed Police force with the Deputy Commissioners of Police Messrs. Beckett, Forbes, Sharif Mohamad Ali, Mr. G. Rangaswami Iyengar, Assistant Commissioner of Police, Inspector Doraiswami Naidu and others arrived on the scene at about 1 p.m.

Mr. O. E. Windle, Commissioner of Police, also arrived there shortly after. The police lorries were stopped at a cross road, a few houses to the south of the house in which the youths were staying. Armed with muskets, they approached the house, two abreast.

BOMB HURLED AT POLICE

That was the signal for the youths to take definite offensive action. They hurled something in front of the advancing police file and the same exploded with a loud noise. This was later found to be a bomb, with a bronze case and charged with explosives and wire nails. The bomb is believed to be similar to the one which exploded with fatal results in Rayapuram on Monday night. It had a screw cap and is stated to have had the appearance of a water jug. It is also now believed that the young men had prepared it just then, when they realised that the police was after them. Owing to a defect in the bomb it did not cause much damage. Only one constable, Gulam Dastagir, was hit by the flying metallic pieces and was injured somewhat seriously on the left knee-cap, temple and one or two other places.

Just after this the youths were seen retreating. The police party suffered from a distinct disadvantage in that they were not able to see the moves on the other side. They stopped for a while and finding that no other move was made by the surrounded men, they again approached the house. A party of men was despatched to Thambu Chetti Street to prevent escape by that way. The police forced the door open and gained entrance. A few persons from the crowed also joined them. A faint explosion was heard from within and it is not known what its cause was. One or two shots were also heard. One man who attempted to escape though Linghi Chetti Street was caught hold of and in another five minutes Inspector Susainatham Pillai and two or three men came out of a house in Thambu Chetti Street leading two men, one on the verge of collapse, having been shot through the chest, and another with a few injuries and partly clad.

It appears that the four youths finding a large contingent of Armed Police, found their position insecure and tried to escape. Coming down they met a woman named Thayarammal and threatened to shoot her if she dared open her mouth. Just behind the house they occupied, there is another house opening into Thambu Chetti Street. These persons jumped on to the roof of that house and tried to escape through Thambu Chetti Street. In the meanwhile Thayarammal informed the police about the escape of the men.

The police force was also watching Thambu Chetti Street. Inspector Susainatham Pillai with a party rushed in and fired at the escaping men. One person was hit in the chest and another captured. The captured man had also some bleeding injuries. These two were the only persons trying to escape through Thambu Chetty Street.

"GOD IS MY NAME"

The police thus accounted for three persons and what became of the other man is not known. Though the whole locality was combed, no trace of the fourth man could be found.

The youth who was shot through the chest bled profusely before he was taken to the Rayapuram Hospital. The injured constable was also admitted into the Hospital for treatment.

The youth admitted into the Rayapuram Hospital is fair and well-built and he has received a bullet wound in his left chest. When asked for his name, he replied "My name is God" and never uttered a word thereafter. He is lying in a serious condition in the Hospital and the police have made arrangements to take his dying declaration. His person was searched and two leather money purses were recovered. They contained two hundred-rupee notes and cash to the extent of Rs. 90. Some slips containing addresses were also recovered from the purse.

A thorough search of the house occupied by the youths revealed that a large quantity of chemicals and explosive materials had been stored there indicating that they were engaged in manufacturing bombs. The police set fire to the gun powder found in the place to prevent any mishap. One of the arrested persons, had a revolver with an unspent cartridge. This was recovered and when examined it was found to be a 450 bore six-chambered revolver.

Further enquiries and vigorous search for the missing man are proceeding.

Further investigation disclosed that these youths are not Bengalees but they belong to the Punjab and U. P. And one of them seems to belong to a very rich family in the Punjab. All these persons belong to a revolutionary organisation. Those that raided on the Travancore National Bank belong to the same group. The absconding person was arrested day before yesterday, on the information of a cook of a Sub-Inspector of police. He was hiding in a house which is locked and vacant.

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SHORT CUT

The old man had come to London to see a football match, and thought he would improve the occasion by seeing some of the sights.

He buttonholed a man on the pavement and sought his advice.

"Can you help me?" he asked.

"What's wrong?"

"I'd like to get to Bow Street."

"You would?" exclaimed the Londoner, a doubtful-looking character. "Well, I've just come from there."

"Ah, then you're the very man I want! Tell me, do I have to take a bus to get to Bow Street?"

The other man smiled.

"No, guv'nor," he replied. "A silver watch will do."

• • • •

"What happens to the horses you follow, Albert?"

"Oh, they usually follow the other horses."

• • • •

"Did Harry propose to you in flowery language?"

"Yes; but I nipped it in the bud."

WOMEN'S MOVEMENT IN INDIA

ACTIVE PART IN PUBLIC LIFE

WONDERFUL AWAKENING FOR SERVICE OF THE COUNTRY

(BY RAJ KUMARI AMRIT KAUR SAHIBA)

The word "movement" signifies "the course or process of change" and it cannot be denied that India is changing and changing rapidly. She has been awakened from her age-long sleep —and her women no less than her men have been roused from their slumbers almost, as it were, by the touch of a magic wand.

The women's movement in India, regarded broadly and comprehensively, may be divided into an early and prewar period of isolated efforts, initiated by individual pioneers and organizations, towards social reform and the advancement of female education, and the more consolidated and definitely feminist movement which arose at the end of the war, and has since grown with a vigour and rapidity which may be said to be without parallel in any age or country.

The origins of the earlier movements may be traced to the work of early social and religious reformers, both men and women—Raja Ram Mohan Roy, Keshub Chuhder Sen, Swami Dayanand, Mrs. Ranade, the great Pandit Ramabai whose monumental work in Poona is a glowing example of the capabilities of the Indian womanhood—to mention just one or two names—and other silent and selfless workers who sowed the good seed, and last, though not least, to the influence, direct and indirect, and work of Christian missions.

The amazing practical demonstration of what women can achieve, if given the opportunity, furnished by our sisters in Europe and America during the war and the wave of demand for emancipation amongst women which spread so widely in the West after the war, had their natural repercussions in this country and found a powerful response here as if from some long pent-up impetus.

The first purely feminist organization to arise in India was the Women's Indian Association, formed in Madras in 1917. Though started entirely as an educational institution, the movement for the Reform Bill proved that the most necessary part of work for the advancement of women was a propaganda in support of woman's suffrage. This was accordingly added to its objects and it has become an All-India Association with seventy-two branches spread over the greater part of Southern India. I would like to recommend its official monthly organ, Stri Dharma, to those interested in women's work.

Movements towards adult education for women, similar to the Women's Institutes in England, are to be found in different parts of India—in particular in Bengal and Madras. The Federation of University Women in India, composed of Associations of women graduates, exists in order to promote concerted action, interest in public life, and international understanding.

There are several Provincial Women's Councils having as their object the association of women of all races, for service, for the advancement of women, and for the affiliation of women's societies. These organizations undertake special lines of work towards the furtherance of education and social welfare.

The National Council of Women in India was founded in 1925, in order to federate the Provincial Women's Councils and other societies with similar aims for women's advancement and welfare and to link India with international women's movements.

Perhaps the most important and far-reaching of the many activities of which the women's movement in India is composed to-day is the All-India Women's Conference. Six annual conferences have been held so far and a perusal of the latest annual report shows the enormous ground which the activities of this organization covers. The original object of this conference was to promote the education of women, but in 1929 it was resolved that social reform should also be included in its programme of work. Women of all creeds and castes from far and wide—for this conference has branches in all the principal towns of British India as well as in the several important Indian States—attend the annual sessions, a striking feature being the presence of numbers of women in purdah, many of whom travel long distances in order to take part in the proceedings. The conference has been instrumental in starting the All-India Education Fund Association under whose aegis a Central Training College for women in Delhi has just been opened—and, I think, it may rightly regard as a personal triumph the passing of the Child Marriage Restraint Act, which Lady Sykes in her opening address at the fourth Conference at Bombay compared in importance to Lord Bentinck's Regulation to abolish the Sati.

In addition to the organizations above-mentioned and the work of philonthropic women and men, there are numerous institutions and societies—such as the Seva Sadans in Poona, Bombay, Madras and other centres, the Indian Women's University, Poona, the Vanita Vishrams at Bombay, Ahmedabad and elsewhere, rescue homes, widows' homes, centres for training social workers, health and maternity and child welfare centres in towns, villages and industrial areas, leagues for social service, the Mahila Samiti founded in memory of Saroj Nalini Dutt—all of which pioneer efforts are the early beginnings of what will, I am convinced, eventually be the regeneration of India.

Women are taking an increasingly active part in public life and have shown their capability and capacity for service in provincial councils, as honorary magistrates, as members of municipal bodies and public committees, as inspectresses of schools, as teachers, lecturers and heads of educational institutions and in the medical field as doctors, nurses and health visitors. In the realm of literature we can boast of names such as Toru Dutt, Sarojini Naidu and others—and the distinction achieved in administration and statesmanship by H. H. the late Begum Sahiba of Bhopal and H.H. the Senior Maharani Sahiba of Travancore are sufficient proof, if proof were needed, of the capabilities of India's women.

But it is not my object to dwell for long on either individual contributions to or the birth or growth of the woman's movement. It is in its infancy and the few facts I have given to show that the movement is a living and active force are an open book for all to read.

What I want to emphasize are some of the aspects of this movement in the educational, social and political spheres, as I see them, its needs and the difficulties it has to encounter in its programme of constructive work—and, above all, what, taken as a whole, the movement stands for. It would be difficult at the present critical stage of India's development to overestimate the importance of the education of women. Doubtless, a certain amount of headway has been made in very recent years in this direction. In 1929-30 the number of recognized institutions for educating girls rose to 32,910 (an increase of 1,171) and their enrolment increased by 80,483 to 13,89,2l1. Nearly a million girls were, in addition, under instruction in boys' schools the total number of pupils, therefore in recognized institutions being over two millions. The vast majority of these girls, of course, were reading in primary schools and throughout the whole country there were only 235 women studying in medical colleges and 186 in training colleges for teachers. It is indeed depressing to be told that in no province does one girl out of five attend school and in some province not one out of twenty or twenty-five and that female literacy still stands at only 2 per cent throughout India.

Apathy, early marriage and lack of funds have been and still are the main obstacles to the spread of education. The first, viz., apathy, has undoubtedly been and is being combated to a large extent by vigorous public propaganda by the main women's organizations—and we hope that propaganda together with the Sarda Act has done something towards the eradication of the hideous spectre of early marriage from the national life.

Lack of funds, however, remains our constant handicap.

Universal, free and compulsory primary education, ampler facilities for the higher education of girls, the changing of school and college curricula to suit Indian requirements have been and continue to be the daily cry of all women's organizations—but alas! with the exception of Madras in all the city wards and Bombay in four wards there has been no compulsion of primary education in the case of girls. In our own province, where a large area than elsewhere in India has adopted compulsion, girls, unfortunately, do not come under the system. "The spread of literacy amongst men only can never secure the atmosphere of an educated and enlightened home, and the existing disparity between the outlook of the man and woman will be increased. National and social reasons all point to the necessity of adopting, wherever possible, the same policy for boys and girls." Everyone will, I am sure, agree with this opinion as expressed in the Interim Report of the Indian Statutory Commission. The fact that more than 85 per cent of the Indian girls live in villages which are in most instances too poor to support a school with even one well-paid teacher, the deplorable dearth of women teachers, the difficulties to be encountered by such in village life even when forthcoming, the lack of voluntary workers, and last, though by no means least, our social customs—all seem to form almost insuperable barriers. The encouraging signs, however, are the general awakening among women and the genuine desire among the younger generation for education. The pioneer work of missions and Government is now being increasingly reinforced by Indian efforts such as the Women's University in Poona, the College of Arts for Women in Nagpur, schools for girls such as the Kanya Maha-Vidyalaya, Jullundur, and the Sikh School in Ferozepore, various Seva Sadans, Lady Bose's schools and Women's Institutes in different centres.

The supply, however, is in no way equal to the demand and so great is the leeway to be made up that the watchword of the Hortog Committee cannot be enough stressed or reiterated. It runs as follows:

In the interest of the advance of Indian education as a whole priority should now be given to the claims of girls.

Once, therefore, the fact has been grasped that the education of girls is a *sine qua non* of national advance I am certain that sufficient funds will be forthcoming.

The sphere of social reform presents even more formidable difficulties in the way of the work of women's organizations. The social customs of this country have been so interwoven with religious rites and beliefs that to break away from all such as hamper our growth seems, at times, a well-nigh impossible task. Much work, however, is being done by the efforts of the women's organizations as well as by individual workers and the desire for such reform—which, after all, is the first step towards practical achievement—has penetrated to and is manifest even in the humblest homes. Women are striving hard for the abolition of, first, early marriage about which I should like to cite the remarks of the Age of Consent Committee in their Report. Say they:

"Early maternity is an evil and an evil of great magnitude. It contributes very largely to maternal and infantile mortality, in many cases, wrecks the physical system of the girl and generally leads to degeneracy in the physique of the race. Let us compare the case of *Sati* which was prevented by legislation with the case of the early maternity. *Satis* were few and far between. They compelled attention by the enormity of the evil in individual cases, by the intense agony of the burning widow and the terrible shock they gave to humane feelings. But after all they were cases only of individual suffering...In the case of early maternity, however, the evil is widespread and affects such a large number of women, both amongst Hindus and Muslims, as to necessitate redress. It is so extensive as to affect the whole framework of society. The evil is so insidious in all the manifold aspects of social life that people have ceased to think of its shocking effects on the entire social fabric......the familiarity of the evil blinds as to its ghastly results. If legislation was justified for preventing *Sati*, there is ample justification for legislation to prevent early maternity both on the grounds of humanity and in furtherance of social justice."

Secondly, the *purdah* system. Though there has been a remarkable breaking away from this practice amongst the educated classes in recent years—particularly in Northern India—it has been estimated that 40 millions, nearly one-third of the women of India, still live in seclusion. The baneful results of rigid seclusion on both the body and the mind are too obvious to need much comment and have from time to time, been brought to light by committees of medical men and women. H. H the Maharani Sahiba of Baroda rightly said, when presiding at one of the annual sessions of the All-India Women's Conference, that "If women are to take their part in the raising of the tone of social life, if they are to understand the duties and responsibilities for which their children must be trained, the *purdah* must go. If women are to have that freedom of mind and variety of interests without which there can be no joyous life, the *purdah* must go. It is for us to arouse such public opinion, such public support that the few who would oppose us would be overwhelmed."

The abolition of early marriage and *purdah*, therefore, will not only improve the health of millions of women but will remove two of the main obstacles in the way of the spread of female education.

We are also struggling for the removal of the legal disabilities under which women, in particular the Hindu women, suffer—and I cannot but, in passing, here, pay a tribute, however brief, to the untiring efforts of Dewan Bahadur Harbilas Sarda not only for his espousal of the women's cause but also for his determination to see to it that our grievances in this particular case are finally removed by legislation. Needless to say that the position of widows in the Hindu homes, marriage laws and the laws relating to the inheritance of property by women and radical alteration—and I have little doubt that the women's organizations in conjunction with the help of social reformers, such as the Dewan Bahadur, will finally achieve the righting of such wrongs by winning public opinion in their favour. The women's work in Baroda and Mysore has been more successful in this sphere than in British India, as is evident by recent remedial legislation in both these States.

The Women's Indian Association, under the leadership of Dr. Muthulakshmi Reddi, whose public activities are well-known is to be congratulated on its work in combating the evils of the systems of religious as well as commercialized prostitution. Vigilance Associations formed by women in the main towns of India are doing much for the removal of these pernicious and degrading vices which constitute a stigma on the social life of the country.

The National Council of Women in India and the newly formed All-Bengal Women's Union with the help of Western women's organizations are doing valuable work in connection with the suppression of immoral traffic in women and girls. We hope that very shortly there will be enacted in Bengal legislation to stop this evil.

Other problems of moment with which women are grappling and working for are the eradication of untouchability, of polygamy, of drink, gambling and the humiliating system of begging, the encouragement of indigenous industries, the formation of maternity and child welfare centres not only in towns and villages but also in industrial areas, the care of women and children and the bettering of their conditions in industrial areas, (the most crying need) the expansion of medical relief, ways and means of improving the sanitary conditions of life both in towns and villages, the preaching of the simple laws of hygiene amongst the poor, adult education, the starting of industrial schools and classes for the poor in order to bring the women some economic relief, the opening of parks and playgrounds for the poor who live in congested areas, the problem of juvenile delinquency etc. In all these activities there has been a certain measure of success—the field of work, however is enormous and, alas! the labourers are few. Progress must, of necessity, be also painfully slow.

In the political life of the country women have shown their capacity for suffering no less than men. The national appeal for the use of indigenous cloth has found a more ready response from them than from the men. The most outstanding feature of the political awakening is the fact that the women of India form the one community in the country who have from the outset decided to eschew all special favours in the realm of franchise and representation in the new constitution of India for the sake of the wider issues concerned. Being by nature imbued, not only in India but generally speaking with a deeper love of country as also by virtue of their greater capacity for suffering they have realized that country must come before community if India is to come in her own. Great credit must be given to the main women's organizations for their loyalty and unflinching adherence to principles where the question of their status in the new constitution is concerned.

Throughout the world the influences which have gone to determine the position of women in history have been very various. Economic conditions, legal ideas and religious conception, have all been active, but such conditions, ideas and conceptions have, from time to time, undergone modification or radical alteration—for evolution is the one unchanging law of nature.

The proper status of women in modern societies must, therefore, be discussed and settled in the light not of history, but of ethics. It must accord, not with any particular phase of the past, but with the general moral ideal which is current at the present time. The treatment of women must be on a level with the general conception of conduct and behaviour which each society seeks to realize. A society based on a democratic conception is a society based on respect for the fundamental fact of human personality. Its institutions have their foundation in that respect. They are adjusted to the necessity of providing the freest scope for the greatest number of persons. If they fail to provide free scope for one of their members, it follows, that either those members, are not persons—an absurdity which I hope no one will admit—I certainly will not do so on behalf of my sex—or that they are not being treated as persons which, obviously, is wrong. Therefore, when we women of India to-day desire a change in outlook as far as our status is concerned we cannot be criticized—because in every age we have to make the appropriate social vesture and we could not find ready-made clothes in the past. If we think we do so we deceive ourselves. Life means growth and growth means change.

One of the finest women of recent times once said:

I believe that a time is coming when it will be apparent that the principle for which we are contending—the unity of the moral law and the equality of all human souls before God —is the most fruitful and powerful revolutionizing principle which the world has ever known.

I am certain that what Josephine Butler said of the woman's movement in the West is equally true of the women's movement in India to-day. It can only be seen in its true light when we recognize it as "part of the great movement that has been going on all through the ages to free the world from the dominion of the brute force and bring about the rule of the spirit." I claim that woman's capacity for the spiritual life is still her crowning glory.

In this wonderful awakening in India there is the clear demand on the part of the women for freedom and self-development as also for service. Service without freedom is slavery as, in practice, is freedom without service. The women's movement is the expression of instinctive desire of women to rise to full liberty of soul, to the fullest development as human beings. To serve whole-heartedly, to give without stint, is an essential part of the development of a free woman. We have to battle against apathy, prejudices, and ignorance, but there is within us now a passion for reform which, I like to believe, has been kindled at an altar where burns the flame of love for God and man. The women of India are no longer willing to submit to standards, whether legal, political or ethical, which have been set for them by the male conscience of the community; we are passionately aware that such standards have often been allowed to imply the complete subordination or even degradation of all classes of women; we are aware of the necessity of finding and being judged by our own standards of free human beings, voluntarily accepted; we are determined to face the facts of life, to fight the battles of our sex and

(Continued on page 4)

HITLER'S TWENTY-FIVE POINTS

HIS PROGRAMME IN FULL

ABOLITION OF UNEARNED INCOMES, AND END TO REPARATIONS

THE NATIONALIZATION OF TRUSTS

There can no longer be any doubt that the emergence of Adolf Hitler as the architect of the New Germany is an event of world-wide importance—possibly the most portentous event since the War. He has seized power with what will seem to future generations an astonishing absence of bloodshed and disturbance of everyday life, brutal though his treatment of individual opponents appears to have been, and distasteful, as his methods are to many outside observers. How long he will be able to hold it remains to be seen; certainly, I believe, for four years—if he lives and can raise the necessary money—and probably much longer. Long enough, at any rate, to make a profound change in the affairs of Europe. Already he has driven many of his enemies, or those he conceived to be his enemies, into exile, and the rest into jail or hiding. He has abolished free speech, shackled the Press, and rigged the elections. What will he do next? So far he has destroyed. What is his constructive programme?

• • •

The answer is well known in Germany, but known only in part abroad. It is to be found in a list of Twenty-five Points, drawn up by himself and a few of the faithful as long ago as 1920. The existence of this document has often been referred to in the English Press, but its full text has received far from adequate notice in this country. I give a translation of it on the next page and suggest that it, will repay careful study. I have heard it said that it does not represent Hitler's present views. It is perfectly true, as will appear, that he has modified, or amplified, one of its articles (relating to the confiscation of land for communal purposes), and that he has left himself free to "deepen or develop" other provisions if necessary. On the other hand, he has emphasized over and over again that, so far as its general principles are concerned, the "Programme is unalterable," and that "the foundations and underlying thought of the Programme must not be tampered with." Also, the Programme as it appears in this article is being circulated throughout Germany to-day as his official creed, and can be bought at any bookstall for a few pence, writes F. Whitaker in "J. O. L. Weekly."

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Before I come to the Programme itself let me briefly recall the circumstances in which it was drawn up. Four days before the Armistice there was a revolution in Bavaria, and a Socialist Republic was set up under the presidency of Kurt Eisner. The new Parliament was to meet on February 21st, 1919, but on that day Eisner was assassinated. The result was that in the following April a new revolution, engineered by the Bolsheviks, broke out. Throughout that month there was severe fighting, but on May 1st the rising collapsed, and on May 5th a new constitution was laid before Parliament and adopted.

At this time Hitler, a man of about thirty, was serving in the army at Munich as a non-commissioned officer, and on May 1st he was appointed, with others, to investigate the revolutionary activities of the 2nd Infantry Regiment. To counteract these subversive tendencies courses were started to educate the rank and file in the duties of citizenship, and it was during a debate in this connection that Hitler made his first attempt to speak in public. It was so successful that a few days later he was given the post of Education Officer to the Munich regiments. At this point he met Gottfried Feder, who had been lecturing on "The smashing of the tyranny of Interest"—that is, the interest payable to foreign creditors on account of reparations and other war debts. Feder later became his chief propagandist, and it was he who was mainly responsible for drafting the Twenty-five Points.

• • •

Soon after this Hitler received instructions to investigate the newly-formed Working Man's Party. It was hardly worth investigating at all, for it consisted of only six members, without money, influence, credit, or leader, who aspired vaguely to found a National Working Man's Party as a counterblast to the Marxist party of the same name. Hitler sounded them—and having made his report became the seventh member! The next meetings of the "party" had attendances of eleven, thirteen, seventeen, twenty-three, thirty-four, and then, after a special effort, 111. Hitler spoke at them all, and spoke so well that he was put in charge of the party propaganda. On February 24th, 1920, what was now known as the National Socialist German Working Man's Party held its first mass meeting at the Hofbrauhaus (Court Brewery) in Munich, and there made public the Twenty-five Points. The adoption of the swastika emblem, the brown shirts, and the other trappings of the movement followed gradually, until its numbers swelled into the vast army of to-day.

• • •

The programme itself is written in vigorous, but not always clear, German. The translation which follows keeps as closely as possible to the original consistent with intelligibility:-

PROGRAMME OF THE NATIONAL SOCIALIST GERMAN WORKING-MAN'S PARTY

This Programme of the German Working Man's Party is a definitive programme (Zeitprogramm). The leaders refuse, when the aims herein set forth have been attained, to formulate new ones, merely in order to insure the continued existence of the party by artificially heightening discontent among the masses.

• • •

1. We demand that all Germans should be united into one Great Germany (Gross-Deutschland), on the basis of the nation's right to self-determination.

2. We demand that other nations should recognize the equality of the German nation with other nations (Gleichberechtigung), and that the Peace Treaties of Versailles and of Saint Germain should be cancelled.

3. We demand land and soil (colonies) for the nourishment of our people and the settlement of our surplus population.

4. No one can be a Citizen (Staatsburger) who is not German born (Volksgenosse). No one can be a Member of the German Nation who is not of German blood. A Jew, therefore, cannot be a Member of the German Nation (nor a Citizen).

5. Foreign nationals will be permitted to live in Germany only as guests, and all non-Citizens shall be subject to special Aliens Legislation (Fremdengesetzgebung).

6. The right of determining by vote the leadership and legislation of the State shall be confined to Citizens.

We therefore demand that every public office of whatever kind, whether imperial, provincial, or municipal (im Reich, Land oder Gemeinde) shall be held only by citizens.

We shall strenuously oppose the corrupting influences inherent in the Parliamentary custom of making appointments depend on party politics regardless of character and qualifications of the candidate.

7. We demand that the State shall consider its first duty to be that of providng the means of livelihood for its Citizens. If it proves impossible to feed the entire population, then individuals of foreign nationality (non—Citizens) must be expelled.

8. All further immigration of non-Germans must be stopped. We demand that all non-Germans who have immigrated since August 2nd, 1914, shall be at once compelled to leave the country.

9. All Citizens shall have equal rights and equal duties.

10. The first duty of every Citizen shall be to work—whether physically or mentally. The activity of the individual must not be allowed to clash with the interests of the community, but must be directed to the advantage of All within the framework of the Whole.

We therefore demand :—

11. The abolition of unearned income. The smashing of the tyranny of interest (Die Brechung der Zinsknechtschaft.)

12. Having regard to the immense sacrifice of life and property which war entails on the people, the personal enrichment of any individual through war must be made a crime against the people. We therefore demand the full and complete confiscation of all war-profits.

13. We demand the nationalization of all already amalgamated interests (trusts.)

14. We demand that the principle of profit-sharing shall be applied to all big businesses.

15. We demand a large-scale development and extension of the provision for old-age.

16. We demand the creation and preservation of a healthy middle-class; the immediate municipalization of the large Stores (Gross-Warenhauser) and the re-letting of them to small tradesmen (Gewerbetreibende); the most rigorous supervision of small tradesmen who are imperial, provincial, or municipal suppliers.

17. We demand a comprehensive Land Reform, adapted to our national requirements; the passing of a law for the confiscation, without compensation of land for communal purposes; the abolition of interest on land; and the prevention of speculation in land.*

18. We demand ruthless war against those who by their activities injure the common weal. Common traitors to the nation (Volksverbrecher), usurers and profiteers and the like shall be punished by death, without distinction of race or creed.

19. We demand the substitution of a German Common Law for Roman Law which was designed to subserve a materialistic order of society.

20. In order to place higher education within the reach of every capable and industrious German, the State must take measures to develop and extend our entire education system. The curricula of all educational establishments must take the requirements of practical life into consideration. The schools must aim at inculcating good citizenship (Civics) from the moment that their pupils are capable of grasping the idea of the State. We demand that the exceptionally-gifted children of poor parents, of whatever trade or profession, shall be given the fullest training at the expense of the State.

21. It is the duty of the State to raise the level of the nation's health by the protection of mother and child, by the prevention of child-labour, and by introducing compulsory sport and gymnastics (Turn-und sportpflicht), and by the fullest support of all societies which cater for the physical development of the young.

22. We demand the abolition of the paid soldiery and the formation of a national army.

23. We demand that legal measures be undertaken to prevent political chicanery and the propagation of political falsehoods by the Press. In order to create a German Press, we demand that :—

(a) All editors and members of the staffs of newspapers which are published in German shall be Members of the German Nation.

(b) Non-German newspapers shall appear only by special permission from the State. They shall not be published in German.

(c) Non-Germans shall be forbidden to have any financial interest in, or to exercise any influence on, German newspapers, and we demand that any breach of these conditions shall entail the immediate closing-down of the newspaper in question, and the immediate banishment from Germany of the non-Germans implicated.

Newspapers which offend against the common weal are to be proscribed. We demand that the law shall wage war against any tendency in art and literature which exercises a disintegrating influence on our national life, and we demand the closure of any institutions which offend against the above demands.

24. We demand religious freedom for all denominations, so long as they do not endanger the stability of the State or offend against the German people's instincts of morality and decency. The Party as such takes its stand on a positive Christianity, without committing itself to any particular creed. It combats the materialist-Jewish spirit (judisch-materialistisch) within and without, and is convinced that a permanent recovery of our people is possible only from within and must be based on the principle of,

The Common Interest Before Self Interest

25. To carry out the above we demand the creation of a strong Central Government of the Reich and the unconditional authority of this political Central Parliament over the entire Reich and its all organizations; the creation of special chambers (Stande—ind Berufskammern) in the individual confederate states to fill out the frame work of the laws passed by the Central Imperial Parliament.

The Leaders of the Party promise to proceed ruthlessly to carry out the above points, if need be at the cost of their own lives.

Munich, Feb. 24, 1920.

A General Assembly of Members of the N. S. G. W. M. P., after fullest deliberation decided, on May 22nd, 1926, that :—

This Programme Is Unalterable

• • •

It will be seen that some of these provisions are aimed specifically at the Jews. Others are aimed at them by implication. Points 13, 14, and 16, for example, are inspired by the fact that most of the multiple shops and large stores, especially in Berlin, are controlled by Jews. The last section of Point 16 is ambiguously expressed. It can also be read to mean that imperial, provincial, and municipal contracts shall be given to small tradesmen, that is, non-Jews. The strict regulations affecting the Press in Point 23 are explainable, again, by the fact that many newspapers are in Jewish hands. The reference to "the tyranny of interest" in Point 11, as I have already explained, is not meant to refer to private loans, but is a veiled reference to the sums demanded by the Allies. Point 12 obviously bears evidence that it was drawn up soon after the War, but as it has never been expunged, this, too, may be regarded as a covert threat to Jewish fortunes.

In succeeding articles we shall endeavour to explain Hitler's attitude towards the Jews, his views on the restoration of the monarchy, and his relations with Hindenburg, von Papen, and other members of the powerful "Gentlemen's Club."—Ed.]

The concert party was third-rate, and visitors were reluctant to patronize the show—except one little man who had not missed a single performance. His continual presence had been the only gratifying speck on the horizon, but even his support could not keep the show going.

On the last night the manager stepped before the curtain.

EXILED KINGS LOOKING UP

MONARCHIST TREND OF PRESENT POLITICS

WILL GERMANY TURN MONARCHIST ?

Paris, (by Air Mail.)

Exiled kings are polishing their crowns.

Paris, which has seen so many of those "unemployed" royalties is keenly interested in the prospects raised by reports of a monarchist trend in Austria, Hungary, Bavaria, and perhaps Prussia. Optimistic monarchists in Paris regard these reports as the first ripple of the waves, which will sweep the number of ex-kings or their successors back on their thrones.

Archduke Otto of Hapsburg

Young Archduke Otto of Hapsburg, claimant to the throne of Hungry, and a possible sovereign for Austria, is regarded as the leader in the field, should Austria abandon her republican constitution.

German Crown Prince's Prospects

Then there is Prince Rupert of Bavaria, whose chances of assending the throne of his father, have recently assured brighter prospects, and the ex-Kaiser is even looking from his home of exile in Doorn, towards Berlin, though perhaps it would be the ex-Crown Prince, who would be a more likely candidate for a Russian Crown.

This last prospect, dim though it may be, is contemplated with a frown in France.

Ex-Empress Zita of Austria Hungary

Then, while the ex-Empress Zita of Austria Hungary plans to restore her son to the throne of his fathers. Her brother, Prince Sixte de Parma conducts campaign for the throne of Poland. Even though it is more than 200 years since a monarch ruled Poland, there is still a nucleus of Polish barons and other nobles, who [illegible] vived the many partitions of [illegible] try to form the mainstay of [illegible] t in favour of Prince Sixte, but his prospect of a crown are generally regarded as remote.

Ex-Kings of Greece and Spain

The ex-king George of Greece also hopefully awaits the day when his country regrets the action, which some ten years ago made him a wanderer, while ex-King Alfonso of Spain is firmly convinced that the Second Spanish Republic will not last, and that he will be called back to the Throne of Spain. Meanwhile he spends much of his time in travel, though his headquarters are at Pontainebleu, just outside Paris. Parisians were also reminded recently of the Pretender to the Throne of France, the Duc de Guise, when the "King in Exile" as he calls himself, began to enliven his campaign for the abolition of the Republic by smuggling thousands of leaflets across the border from Belgium to his followers in France.

Young French royalists distributed these leaflets, calling upon the French people to get rid of their Parliament and revive the monarchy, among men and women on their way to work in Paris.

Royalties Who Have No Hope Left

Other pretenders, who are hopefully watching for the wave of monarchism, but whose hopes seem very forlorn at present, are :—

The Duke Duarte Nuno of Braganza, who, after the death in London of ex-King Manoel of Portugal last year, was recognised by most Portuguese monarchists as the rightful pretender to the throne of Portugal.

Grand Duke Cyril, pretender to the Russian Throne of the Romanoffs, who now lives in France.

Ex-Kings Now Reconciled to Fate

While these leaders of monarchist causes live in hope, which has recently received a fillip, there are also three former Kings who seem reconciled to living the lives of forgotten men.

Ex-King Ferdinand of Bulgaria seems content to grow flowers in the garden of his chateau in Thuringa, and it is considered that if anything were to happen to his son, King Boris of Bulgaria, and he were called back, ex-King Ferdinand would ignore the call.

"Sultan" Abdul Majid

Abdul Majid, former Sultan of Turkey, is now living in the French Niviera, with two or three faithful followers. With a comfortable fortune saved from the wreck of his regime, the ex-Sultan is content to end his life in exile, painting or playing the piano, and leaving the complicated task of ruling the Turks to Mustapha Kamal, the dictator.

Amanullah Khan

Finally, there is ex-King Amanullah of Afghanistan, the monarch who sought to change the East into the West and fell in the process.

Such are the men who are most interested in the prospect of a monarchist waye, and the key to their future is considered to lie with the House of Hohenzollern or the House of Hapsburg with the monarchist flag flying again in Germany. French eyes are turned towards Doorn, in speculation and distrust.

At the same time there come from Vienna rumours of a sudden manifestation of monarchist spirit, which are less displeasing to the French people for young Archduke Otto, who has often been seen in France, is regarded with some sympathy by certain French circles.

Furthermore, it is remembered that Hungary is not a Republic, but a prospective monarchy ruled by a Hagent, and the Hungarian Threes, might well serve as a stepping stone to the reconstitution of the Austro-Hungarian Empire.—F. P.

THE POETS' CORNER

WISHES

I wish that it were really true,
That I could see the good in you,
And you the good in me ;
That all of us would "give a miss"
To foolish, thoughtless prejudice,
And practise charity.

I wish that you and I could learn
The other cheek sometimes to turn,
And good for evil give ;
For this we know, and know full well,
That wrong can never wrong repel;
'Tis love's prerogative !

I wish that men of every hue
Could share God's gifts with and you,
That all could brothers be ;
For scorn of but the least of these,
Though sundered by the sounding seas,
Still shames our ped'gree.

For of one flesh we all are formed,
By the same spark of life are warmed ;
We live, and love, and die,
And so I wish my wish might prove
A presage that we all shall love
Each other by and by.

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GIRL CAUSES SENSATION AT TRIAL

LIED AGAINST NEGROES

"SHOOT TO KILL" ORDER TO STOP LYNCHING

New York.

A sensation was caused in the re-trial of the seven Scottsboro' Negroes at Decatur, Alabama, when Ruby Bates, one of the two white women they are accused of assaulting, appeared after being missing for several weeks, and gave evidence.

She denied that any of the Negroes assaulted her, thus repudiating her evidence at the first trial which led to death sentences being passed.

She added that if the other alleged victim of the attack, Mrs Victoria Price, was attacked, "I knew nothing of it," says the British United Press.

"Shoot to kill if the crowd show any signs of attempting to lynch the prisoners," was the order given to the companies of National Guards who occupied Decatur.

Machine guns have been mounted on the roofs of the hotels where Mr. Leibowitz, the defending counsel, and the visiting newspaper men are staying.

Besides the guards in the streets, two extra companies of militia are being held in reserve (says "Daily Herald" New York Correspondent).

The seven Negroes were condemned to death in 1931 for an alleged assault on two white girls, while a howling crowd outside the Scottsboro' court screamed for their execution.

Their re-trial was ordered by the United States Supreme Court as the sequel to an international clamour at the alleged "frameup" against them.

The feeling in Decatur is now tense to breaking point, and the wildest reports about plans to drag the accused men from the dock and burn them have been circulating.

Two hundred local young men are stated to have been summoned by telephone to a secret meeting to protest against the conduct of the defence and discuss preparations for a lynching.

Mr John Thompson, the solicitor who prosecuted in the first trial, admitted in a menacing interview, that "There will be trouble if the Negroes are acquitted or the trial lasts too long."

Judge James E Harton stopped the case specially to utter a stern warning against the threats.

"The prisoners are under the protection of the court, and the court intends to protect them," he said.

"Men who would try to lynch these Negroes would be not only murderers, but cowardly murderers.

"I am going to strengthen the guard, if necessary, and remember you have got to kill these guards before you get these prisoners."

The liner's mighty engines throbbed ceaselessly. The chief engineer wiped a perspiring forehead as he scowled at the palefaced young man with an oil-can. "Look here," he growled "you ain't helping me much with these engines, yet I understood you knew something about the game!"

"So I do, sir," stammered the other, "but on a smaller scale you know."

"What's your regular job?"

"Watch repairer."

CHAMPION COW OF EUROPE

FIRST PRIZE WON BY AN INDIAN

The principality of Liechtenstein, famous all over the world for its Government, conducted Mutual Sweepstakes, the first prize of which in this year's Lincolnshire handicap (approx. £5,000) was won by Mr. Manji Kalidas of Bombay, who has now sprung to fame in producing the finest cow in all Europe. The cow's name is "Summa" and by producing 13,543 Kg. of milk with a cream ingredient of 4.2 per cent. she has established a world record for Dun Cattle. Born and bred in the principality of Liechtenstein 'Summa' not only beats the Austrian records of the wellknown cows belonging to the former Federal President, Dr. M. Hainisch ('Bella' and 'Ural'), but he has also surpassed the world record holder 'Swiss Valley Girl' of the United States, thereby regaining for Europe the record and beating the maximum performance held by the United States since 1925.

'Summa' is now in her 14th year. Already her mother 'Susi 3933' established an Austrian record in 1924, which, however, was beaten a year later by the famous 'Bella' of the former Federal President. 'Summa', after her first calf, produced nearly 6,000 lbs. of milk with a cream ingredient of 3.9 per cent; which cream proportion after the second lactation increased to 4.2 per cent., and subsequently fluctuated each year between 3.9 and 4·1 per cent.

Summa' carries today her tenth calf. Her youngest offspring 'Sunto' will be used for the first time this year for breeding. 'Summa' weighs 700 Kg., and represents in shape as well as in colour the ideal Dun-Cattle type.

HARD TIMES FOR OLD JOURNALIST

ONCE RICH MAN, HE NOW WANTS PENSION

London, (By Mail.)

Mr. Horatio Botteomley the founder of "John Bull" and the "Financial Times" has applied for the old age pension which would entitle him to ten shillings a week. Formerly one of the richest men of the country and a powerful M.P., he is now, at the age of 70, living in poverty. To receive the pension he must show that his yearly means do not exceed £ 26, after deducting £39 from income not derived from earnings.

Mr. Bottomley first attended Parliament as a liberal member from South Hackney in 1906 and remained until 1912. He was elected again in 1918. In parliament he was known for his independent critical speeches. He became a prominent public figure when he conducted his own case in various lawsuits.

RUINED MACHINERY IN RUSSIA

REPLACEMENT UNDER SECOND FIVE-YEAR-PLAN

Moscow, April 28

Russia imported machinery worth £150,000,000 during the first Five-Year Plan according to M. Stalin, and foreign specialists in Russia believe that vast quantities of this machinery, owing to its speedy depreciation, will have to be replaced during the second Five-Year-Plan.

The specialists emphasise the short life of machinery under Soviet conditions. The technical inability of the Russian workers, fresh from farms, is one of the reasons for the remarkably rapid deterioration. There is also the national tendency towards neglect and delay.

Left To Rust

Machines of British, American or German manufacture, with an average life, if properly handled, of ten years, are frequently useless after three years in Russia. In many instances, too, the Russians have purchased the most modern and delicate machinery which their workers are unfitted to handle. The quantity of machinery permanently out of order is enormous.

The newspaper *For Industrialisation* recently published stores of valuable imported machinery being left unprotected in rain, snow and dust.—Pritish United Press.

ZERO HOUR FOR BEER IN U. S.

New York.

Beer glasses will be raised by revellers in 24 States of the United states when after 13 years of total Prohibition, beer will again become legal, and can be drunk without fear of the law.

April 7 is the date given by Congress for legal beer drinking, but some of the States have fixed dates later in the month, while the 12 diehard "dry" States have decided that further legislation must be passed before their citizens can quench their thirsts.

Beer-parties have been arranged at all the leading New York hotels. Every restaurant is planning some sort of celebration.

Private parties by the score will indulge in "beer orgies."

Legally the brand of beer that is to be sold is non-intoxicating, containing as it does but 3·2 of alcohol, but the New York police are waiting to round up any early morning revellers who may prove the law to be in error.

Work for 1500,000.

By the time the beer industry is running at full strength in the United States, it is reckoned that work will have been found for 1,500,000 men, and that £ 100,000,000 will accrue to the Treasury in one year in taxation.

"Beer barons," who will have lost their market, are expected to seek fresh fortunes in the selling of whisky which is still illegal.

The bootleg spirit "industry" is already over-stocked with gangsters, and many battles between the old and the new vendors are forecast.

Two States out of the 48 have now voted for the total repeal of Prohibition. Michigan and Wisconsin have set their fellow-States this example.

Thirty-six States have to ratify repeal before it becomes operative.

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